

MENE TEKEL:
O R.
SEPARATION

Weighed in the Ballance of the *Sanctuary* and found wanting

PART I.

WHEREIN, The Conduct of the Church of SCOTLAND, with respect to the *Union* and *Oath of Abjuration*, is fully cleared and vindicated; The Proceedings of the Church against Mrs. *M'millan*, *Taylor*, *Hepburn* and *Gilchrist* justified: The Controversie concerning *Confederacies* and *Associations* with Malignants clearly stated and discussed: The Duty of Submission to the *Sentences* and *Censures* of Church Judicatories, even when thought unjust, plainly Demonstrated: The Right and Title of our Sovereign, King GEORGE, Maintained and Defended.

I N A N S W E R

To that Insolent and Malitious Libel, ENTITLED,
Protesters Vindicated.

To which is added an Appendix, containing Remarks upon the pretended *Vindication* of Mr. *James Gilchrist* late Minister at *Dunfermline*.

D R U M F R I E S,

Printed by ROBERT RAE, and Sold by him, and *John Dunsan*, Booksellers there, Mr. *James M'Euen* and Mr. *John Martin*, Booksellers in *Edinburgh*, and Mr. *William Dickie* Bookseller in *Glasgow*. M DCC XVII.

Q. R. O.

Weighted in the Balance of the Scales



Ж Е В Е Т А К И

1. The first part of the document is a letter from the President of the United States to the Congress, dated January 3, 1862. It is a message of condolence to the people of the State of California, who have been afflicted by a severe drought and famine. The President expresses his sympathy for the suffering people and offers them the aid of the Federal Government. He also mentions the fact that the Congress has passed a law to provide relief for the people of California.

R U M P R I S

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DATE 08-14-2010 BY 60322 UCBAW

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TO THE

Christian Reader.

Candid Reader,

IT is not easie to determine whether the fiery Trial of Contention or of Persecution be the greater. I am sure Religion and real Godliness suffers more under Contention and Division, than ever it did under Persecution. The Blood of Martyrs hath oft proved the Seed of the Church; while the hot Coals of Contention have burnt up the very Vitals of Religion. We need not search into Monuments of Antiquity, nor turn over the Records of the Church, We need not Travel into Africk nor read the History of Donatus and Novatus, for proof of this: Our own Time and Country give but too much Evidence to this sad Truth.

AS Christ of Old was Crucified between two Theives, so Christ Myself, the Church of Christ, True Religion, and practical Godliness, is at this Day in this Land (especially in this Corner) like to be Crucified between two Theives; Prophanity and Schism: And however, Many think little of Schism and Division, yet upon due Consideration, it will be found as Destructive to the Church, Dishonourable to God and ruining to the Souls of People as Prophanity it self. Hear what the Holy and Precious Mr. Durham sayes of it, Treat. on Scandal, Part, 4. Chap. 6. Pag. 312. 'The effects of Division
' have ever been most deplorable, as to the Torturing of these who are engaged,
' to the Scandalizing of the weak, to the hardening and breaking the Neck of
' many Prophane light Persons, to the spoiling of the Church in it's Purity in Go-
' vernment, Order and Beauty of Her Ordinances and which is more, to the
' wearing out of the Life and Power of Religion; yea, which is above all, there
' is nothing that doth more tend to the Reproach of the Blessed Name of Our
' Lord Jesus, that maketh Christianity more hateful, that rendereth the Gos-
' pel more unfruitful, and more marreth the Progress and Interest of our Lord
' Jesus: And in a Word doth more shut out all Good and let in by an open
' Door every Thing that is Evil into the Church, than this woful evil of Divi-
' sion doth, according to that Word, Jam. 3. 16. Where Envy and Strife is,
' there is Confusion and every evil Work.

The Preface.

I heartily wish the Dividers in this Corner, may seriously ponder and lay to Heart, the sinful Accession they have to the decay of Godliness, to the unsuccessfulness of the Gospel, yea, to the contempt of Ordinances and to the wickedness and Prophanity which abound amongst us. I know they will be apt to Stave off all Conviction as to their Guilt in this matter, and to justify themselves by their high Pretences to Reformation and their zeal against Vice & Corruption. But I would have them consider (and if they will not I desire the Reader may) That it is one of the Devils Master-peices in his hellish Policy, to Transform himself into an Angel of Light : When he cannot succeed in his Work of Pesterling the Church by Persecution and open Prophanity, he tries another course [Delauching some cleanly like Instruments under fair Forms of Godliness, pretending highly for Truth and Piety, baring out the Flag of the fairest Profession for both, while they are really (whether knowingly and intentionally God and their own Consciences know) undermining and fighting against either ;] and by these he promotes the Efficacy of Deceit among well meaning People, ensnaring them thereby into erroneous Doctrine or Scandalous Divisions, if not Practices. Yea, the better to carry on his cursed design against GOD and the Souls of Men, he usually puts Men upon more than ordinary Strictness, that the pretence of holiness may be the more augmented : A course of ordinary Sanctity will not serve them ; they must be above common Practice, as our Lord notes of the Pharisees, Math. 23. 5. of this Snare Christ forwarns us Math. 7. 18. These complained of by Paul 2 Cor. 11. 15. tho' they were Satans Ministers yet (that they and their Doctrine might be more plausibly entertained) were Transformed into the Ministers of Righteousness. This cunning we may espy almost in all false Teachers and Church Renters ; as in the Scribes and Pharisees. Arch-Heretics and Shifinatics have been Arch-Pretenders unto Sanctity as is known to them who are acquainted with the History of Pelagius, Arrius, Socinus, Arminius, Donatus and Novatus : And such Pretences have a great Influence upon Men ; for Truth and Holiness being so near a kin, they will not readily believe, that it can be a false Doctrine which a Holy Man Teacheth : They think, that God, who hath given a Teacher Holiness, will not deny him Truth ; and, that surely God will not leave holy Men to a Delusion ; but the contrary is known in Experience, even in such as have had real Holiness, much more may it be so in these who only Hypocritically pretend to it to serve a Turn and promote their own Interest.

I would not have my Reader think, that I compare the Ring-leaders of our Division, to Pelagius, Arrius, Socinus, &c. For as they are not comparable to them for Parts and Learning ; So I neither think nor say, their Errors are so gross as theirs were, tho' I believe and am perswaded, their Principles

The Preface,

Principles and Practices tend manifestly to the ruin of Christ's Church in this Land, and have had a mischievous Influence on the Life and Power of Godliness. All I design, is to disabuse a number of well-meaning People, who have been unhappily betrayed into the fatal snare of Division and Contempt of the Ordinances of Christ, by the high pretences of these who set up for a more than ordinary strictness in Religion and Piety; and to let them see that this is the usual Bait whereby the Devil and his Instruments seek to deceive unwary Souls.

I would not be thought either to Determine the State, or to judge of the Reality of the Piety and Godliness, of these high Pretenders to it. (Tho' Mr. Hepburn has said, that he is unworthy to be a Minister that cannot know whether the Person he admits to the Lord's Table have the Grace of God or not) I judge not another Man's Servant, nor arrogate to my self the Prerogative of God to know the Heart: Tho' I cannot but own, that it has oft shock'd my Charity, and put me to a stand, to reconcile their Practices with their high pretences to serious Godliness. How to reconcile the gross uncontroverted Scandals of Mr. Taylor; The base juggling Equivocations of Mr. M'millan; The bitter Rancor and malice of Mr. Gilchrist, vented in defaming the Church in General, and some Ministers in particular, and other Scandalous Things clearly proved against him: The stated Enmity and opposition of Mr. Hepburn, to the Church of Christ in this Land, his vilifying the Protestant Succession and Successor, impudently affirming (in Preaching upon the Lord's Day before a great multitude of People) That the Duke of Hannover did Communicate three times a Year with the Church of Rome, and that it was as true as the Bible was in his hand. His living in the habitual neglect, if not contempt of that great Ordinance of the Lord's Supper, neither dispensing it to others, nor partaking of it himself in his whole Life, unless (as some affirm) he did it with the Episcopal Clergy. His joyning with and supporting these who have been Deposed for gross Scandals, of whom the very Curats would have been ashamed. I say how to reconcile these, with, I will not say, the reality of Grace, but with their high pretences to a more than ordinary degree of Holiness, and how they are consistent with the lively exercise of Grace, I know not, but leave it to themselves and others to judge.

I grant Godly Men may for a Time, thro' Infirmity and Temptation, be led upon that Snare (O fatal Snare) of Division, as Acts 15, 29. Yet it is not the better for that; it is their Infirmity, not their Duty to be in the least overtaken with it: But of what untender (not to say debauched Consciences must they be, who (like Salamanders) take pleasure in the Fire and Love to kindle and inflame the Combustion: Such an one I take the Author of this Book I

have considered to be: Tho' he pretends to plead the cause of our Covenanted Reformation, which is indeed the Cause of Christ, yet he hath so intirely laid aside the Spirit of Christ, and the Character of a Christian, that without large allowances of Charity, one can hardly think, that he did once reflect upon the Obligations he lay under, to follow the Humbleness, the Meekness and Gentleness of Christ. So far from that, he seems to have forgot the common Decencies of a Man or of a Scholar. He treats the Church of Scotland, with that Insolence and Contempt, that savours more of the Jesuite than the Protestant. Yea, our Protestant King himself does not escape the lash of his envenomed Tongue and virulent Pen: had he been Pensioner to Rome and the Pretender, he could not have done more to serve their Interest, than he hath done, by endeavouring to undermine the Throne of our Gracious Sovereign King George; by disputing his Right, Questioning his Title, and dissuading his Subjects from Swearing Allegiance to him. But I hope, King George and his Posterity, shall sit upon the Throne of Britain, with Glory and Renown; and Reign in the Hearts and Affections of his Subjects, when this infamous Libeller and his Abettors, (if they repent not) their Memory shall rot in the dust, and be unfavoury with all good Men.

HE hath shewed as little respect to sacred Truth, as he hath done either to Magistrats or Ministers. The Reader will find him in the following Sheets, clearly convicted of several gross and notorious Falsehoods. Indeed this shameful Vice predomines among that Party; not to speak of the common Sort of them, who seem to make it the Shibboleth of Honesty, to accuse and calumniate the Church; to vent, if not to invent, lying and malicious Stories of Ministers and Professors; but even their Leaders seem to be abandoned hereto. I've for several Years made this Observation, that so soon as any Minister divides from the Church, he loses his Candor and Ingenuity, and falls into a strange juggling Equivocating way: Whether this proceeds, from the just Judgement of God, giving up Dividers to this shameful vice of Lying, as a due Punishment, for exposing Religion and the Church to Disgrace; or from the badness of their Cause, which cannot admit of a fair Candid way of Acting; but must be palliated, with falsities; I know not, but so it is.

THIS Author, seems to have outdone, all of that Party, in bitterness and Virulency that ever appeared against the Church of Scotland: I can call his Book nothing but a bundle of impudent Lyes and Falsehoods, gross Slanders and Revilings. Take away these with his bold and ungrounded Assertions, his nauseous Repetitions, his shameless Perversions of the most innocent Words, yea, of Texts of Scripture; his impertinent and extravagant Excursions and Digressions; his vain Ostentative multiplying Citations, ordinarily very impertinently, frequently very falsely (as I have made appear) and sometimes these
that

that never had a being in the World, such as the Chaldee Paraphrase on the New Testament; a blunder, for which he would have much insulted, and triumphed over his Antagonist. I say take away these (which he may reckon Flowers and Ornaments of his Book, but rational Men will look upon as Blots and Blemishes) his Voluminous Pamphlet of 264 Pages in 4to. may well be reduced to the fourth part.

It will be said, if the Book be so insignificant and worthless, why do you trouble your self or the World with an Answer to it?

I can truly say, it was from no itch of Scribbling, or vanity to appear in Print. There is little Credit or Reputation to be obtained by entering the Lists with a Man of no Head, but of a most unbridled Tongue: And as little comfort could be expected, in following him in all his foolish Raveries, that are continually interlaced and larded with foul Revilings. In dealing with such Men as this Author, (outrageous in his opprobrious Speeches.) Defenders of the Truth, are at a great Disadvantage, in comparison of them who have grave and sober Adversaries to do with. What Man is he, that (knowing how much more important work he hath upon his hand for his own Salvation, and honouring God in his Station in the World) would willingly engage in endless Contests, with Persons whose Idleness gives them too great opportunities of evil doing? And their innate Malice prompts them to the Devils work, in sowing discord among Brethren, which the Lord bates, Prov. 6, 19. It may be thought, then, that it would have been better to have imitated the Practice of David, who would not suffer Shimei's revilings to be repayed upon the Head of that dead Dog; and of Hezekiah, who discharged to answer a Word, to railing Rabshakeh; and have been contented, with the return of Michael the Arch-Angel to the Devil, contending about the Body of Moses. The Lord Rebuke thee. If I had consulted mine own ease, the quiet and composure of my own Mind, I had done this; but other Considerations prevailed with me. I considered the Temper and Genius of many in this Corner, who through their weakness, (not being able to discern the strength or imbecillity of Arguments,) are ready to be imposed upon by Noise and Clamour. Not a few treat Ministers as they do Physicians, they are so credulous as to believe a Mountebank promising them great Things, while the modest Advice of a grave experienced Physician is slighted by them: So it is daily evident, that there are many so deluded, that, if a Person extol himself, and vilify others, they take it for granted, that he is as worthy as he testifies of himself; and thus some Ministers and Students, conscious of their own want of worth, to raise themselves unto Esteem, take the way that is patent before them, viz. to blacken others, that they themselves may shine as Glow-worms in the dark. Others, of more solid & sober Judgments may possibly have been intangled

and

and perplexed, by his Sophistry; and may be, even stunned with his bold and confident Assertions. Therefore in Charity to these, I've taken the Trouble to unravel, and expose his sophistical and unsound Reasoning. I considered also, that it would look very strange, (especially in such a disreputable Time and Corner) to suffer an insolent Person in whose Mouth is a Rod of Pride; to cast the Truth into the Ground, and trample upon it without Controul; to throw dirt upon both Church and State, in so abusive, despitefull and intollerable a way, and not give him any Check: Not to put some stop to this Jehu, who again and again assaults this Church, with vile Lies and Reproaches, looked like the betraying the Cause of the Church, yea of Truth it self. This Man, if ever any I've met with, is among these of whom Solomon speaks Prov. 26. 5. who must be answered, lest he be wise in his own Conceit; and to be amongst these (Tit. 1. 10, 11.) Unruly and vain Talkers and Deceivers, whose Mouth must be Stopt, that the Gangren of his Words may not creep further, to the ruin of Souls and the Subversion of the Church of Christ.

It will be said if you would Answer, why not sooner? This will not be thought strange by any, who considers that such Libels are like the Pestilence, which walk in Darkness, and that they do not speedily come into the hands of any, but such as are willing to be deceived by them, being intended for the blinding of the eyes of these, not for the opening of the Eyes of others.

THIS Pamphlet was printed I suppose in May last, I heard of it in the beginning of June) but it was some Months before I could see it, tho' I was at all due pains to procure it. It was indeed frequent in the Hands of Papists and Jacobites but I could not hear of one Minister had got it till August. How it came so readily to the Hands of Papists and Jacobites, the Author himself, is most capable to accompt for: However I must tell him that this with other Circumstances, gives suspicion to some, that he and his Abettors are tools to that Party and in their Pay. But, be that as it will, I dare confidently say, that he and his associates do really, (if not intentionally) promote a Jacobite Interest. When I had got and perused it, it lay several Months by me, without any Thoughts of making a Reply to it, till the Insults and Triumphs of some of the Party, did excite me to a more serious Consideration of what was fit to be done.

BUT to prepare for consideration of the Matter contained in this spiteful Pamphlet. The Reader will find, that I have been far from lopping off Branches and leaving the Main of his Book unanswered. I'm persuaded the Author himself in his own Mind at least, will acquit me of this and will own, that which he placed his greatest Strength in, is not slighted and over-

overlooked, but most directly attacked; The Reader will Judge with what Success. I'm sure upon the Chief and decisive Point, (viz. Of Separation) there is a clear current of plain Scripture against him.

I have generally passed his Expressions and method without remark even where I had reason to find fault; tho' I must needs say, it was Confidence enough in him, to forbid quarrelling at Expressions, a great part of his Book, being stuffed with empty wrangling about Words; yea, the main handle of all, The Oath of Abjuration, can never be so much as pretended to be any Ground of Separation, unless Strifes of Words be magnified as Real ones.

THE Vindicator in his Preface would persuade us, that there is nothing of Difference among the Protesters, that needs cause any Litigation among them, in things propugned by him in Defence as he says of the Covenanted Work of Reformation. This is an utter inconsistency with himself, and with the Principles of the Protesters; and they ought to make him declare himself, what Party he hath chosen: (for he is not of these who with Mr. Hepburn own that King George is their Lawful King, tho' they think many things wrong both in him and the Laws) whether he is of these who pay Taxes, but disown his Title; or these that refuse both. But because he affects a Politick Ignorance (as he says of the Nonjurants) or conceals his Sentiments in a great measure as to this; I must put him in mind that in Pag. 107 he says, That whatever a Man Loves, beyond what the Law of God allows, is his Idol; and the Person guilty of it an Idolater: and pag 221 that the Apostle tollerated no difference but in Matters of Indifferencie. Now if he be one of these who are for Paying of Taxes, tho' they disown the King's Right, and cannot digest the Gloss, that some of the other wild Dissenters, put upon these words; Give unto Cesar, —viz. That our Lord shifted the Question (tho' he seemed to answer it) which gloss they have not been ashamed to own in Print: I ask him, are not these Dissenters in an Errour, who refuse Taxes, do they not prize that Errour more than GOD allows, since he allows no Errour? is it a matter of Indifferency, to accuse these of great impiety and joining to bear down the Work of Reformation, who pay Taxes, all which he owns, these dissenters maintain who refuse the Taxes Pag. 46? will he not therefore according to his Position Reason that they are Idolaters? will he not also, after his usual way of Reasoning, infer, that they are guilty of the Theft and false Witness bearing, forbidden in the 8 and 9 Commandments? And will he not declare them execrable cursed wretches, according to his own Principles Pag. 198? If he be for denying Taxes to the Magistrate, now established, and can digest all the absurdities, that clog that Opinion, will he not find the other Party in an Errour since they pay them and so that they are Idolaters? Will he not find them Thieves against the 8th Commandment,

The Preface,

giving their goods to wicked purposes, and putting a Sword in the Magistrate's hand, to bear down the Covenants, &c. And in the mean Time, Mr. Hepburn must be an accursed Wretch in the Eyes of both these Parties, if the Vindicators rigid Principles hold good; and the Vindicator must count the Church of Geneva accursed also; tho' he says he could join in Communion with it in the LORD's Supper, for all it's keeping Yule and Saints Days.

THE Reader will see that the Vindicator hath made an Empty bluster, when he says, That he and his Party or Parties are closser Adherents to the Covenanted Work of Reformation, than the established Church: And I desire that People would read this Answer in Vindication of the Church of Scotland, with no other prepossessions than are just. viz. 1. That no Man, far less, a body of Pious and learned men, should be run down by confident Assertions. 2. That, tho' a Man should make a vain Ostentation, and name over some Orthodox Divines by the Dozens, (yea tho' it were by the 100's) and say they are all of his Mind, If they themselves flatly contradict him, or say nothing for him, his Deceit is to be hated; and People should be cautious, how such an one is trusted again. If a Cheat bring a Man to his Neighbours flock, and call them all his own, and so desire he may be credited as a Responsible Person, every one will look on such an Act, as a detestable Villany, and that it gives him no Right to his Neighbours Goods.

I have not cited so many Authors, as my Antagonist hath stuffed his Book with: my Curta Supellex (narrow Furniture) would not afford it: And I was not so Idle, as to go to Edinburgh, or other publick Libraries, to furnish my self, with Quotations. However I'm perswaded, the Judicious and Learned Reader, will find a vast difference, betwixt his Citations and mine; both as to the Pertinency and honesty. He cites you sometimes a Dozen, yea a Score or more of Authors; without giving either their Words, or naming the Book and Page where they are to be found: A shrewd symptome of a designed Cheat: And where he does name Book and Page, in severals of them, he basely falsifies, as the learned Reader will discern, by consulting the Authors themselves. What the Author could design by this, is not easy to guess; Did he think People would take them on his bare Word, without endeavouring to see with their own eyes? Truly, he hath not shew'd so much regard to Truth in other things, as to encourage us to trust him in this. Did he design, by this Piece of useless Pageantry, to appear *Méyas*; i.e. some great one? Why, he could not be so ignorant, but he knew that the Learned understand, that a very shallow Pate, is capable to muster up a great many Authors, little to the Purpose, with a very small pains. Or did he design, by this Course, to impose upon the Credulous Vulgar, and so get himself a Name.

Name with the Mob? This is most likely to have been his Design; and I bear he has gained it with some, who out of Reverence to the great Names he uses, readily swallow down all his Crudities, and absurdities; admiring his Book as unanswerable, and himself as a Giant in all kind of Learning, who at a Breath, can bring 20 or 30 Divines and others, to prove that Christ was not at such a particular Passover. But what a poor pitiful Game was this, for a Man of Sense and Integrity to Play at? How can he Answer it to GOD, or his Conscience, for endeavouring, by this vain ostentation, to Gull and deceive honest, well meaning People, in Matters of so great Importance? And as for his Credit and Reputation, if he has been fishing for that, he has utterly lost it, it is entirely Ruined with all Men of Sense and Honesty: And he can never regain it, but by Writing a Book of Retractions.

HE comes, in the close of his Epistle to the Reader, to complain heavily, of the infection of this Church, by grosser Errours now springing up; And tho' no Proofs are reckoned sufficient, to convict one of the Vindicators Party, as in the following Sheets I've fully cleared; yet he would have all that is Libelled, against a Minister of the Established Church taken for granted, tho' neither Confessed nor proved in many Things.

BUT this Matter being in Agitation, before Church Judicatories, and not yet decided: I shall not presume to interpose; only, I may with Confidence say, that decide as it will, it can never justify the preceeding Schism, nor be occasion of a further, unless, People be lying at the Catch, to take hold of any thing, that may be Coloratus Prætextus, (a fair pretext) of breaking off, upon some former Grudge.

IN this first Part; The Reader will find, the Church of Scotland's conduct, with respect to the Incorporating Union with England, and the Oath of Abjuration, Vindicated. These are the two great Pretences of Separatists in this Corner, for their Separation; which they Nauseously repeat, and constantly inculcat, upon their prejudiced Followers, in their Sermons and Pamphlets. I judged it therefore necessary, to insist somewhat largely upon these; Especially upon the last of them, that the Reader may see, not only that the Clamour and Noise, which hath upon these accounts, been raised against Ministers, hath been unjust and Slanderous; but that they have acted in these Matters, suitable to their Character, as Ministers of Christ; and with a truer regard, to the Covenanted work of Reformation, than their Accusers have done, for all their boasts. If what I have written, upon the Subject of the Oath, be blessed of GOD, to remove the Scruples of honest Men, whether Magistrates or Ministers; who may be yet called to take it; I shall reckon it more than recompense, for my Labour; and bless God for it. However it be,

Light is offered, and it shall be followed with my Prayers, that it may be justly received.

THE Controversies anent Confederacies, with Idolaters, and Submission to the Sentences of Church Judicatories, natively falling in; and being of great Moment and Importance; I have treated them largely: With what Success the Reader must judge; And I hope, if he read without prejudices and Prepossessions, he will find Satisfaction.

IN the second Part of this Book; The Reader will find the cause of Peace and Unity largely pleaded, in defence of that Paper, Entituled, The Oath of Abjuration no ground of Separation; where, the Arguments in that Paper for Peace and Unity, and against Separation, are Vindicated from the gross Perversions of this Author; And his false, Sophistical Reasoning, for Separation, unraveled and Exposed: I perswade my self, that the judicious Reader, will see here a most strong Current and Stream of clear Scripture, against Separation and for Unity, with this established Church; notwithstanding of all the defections she is charged with by her Adversaries. Many things also about the Oath and other Matters are occasionally handled. But of this more in the Preface to that second Part.

I have endeavoured to frame this Answer so, as it might be understood without reading the Vindicators Book; tho' no doubt the judicious Reader, will be most capable to make a Judgement, by comparing of both: And I desire, he would read over a whole Chapter of the Vindicator entire, as he goes along; and then the Answer to it; because frequently, I have answered his Chapter, not in the exact order he has laid it down, but in such a method, as I thought was both more short and more Perspicuous, yet so as I hope every Chapter of his will be found answered within the Bounds of the Chapter that corresponds to it.

AS to my way of Writing, I have studied Matter more than Words; and probably my affecting brevity, may in some things occasion Obscurity, but I hope this is rare. As to Elegancie and Politeness, I could never Pretend to it: If I be Understood, it is all I expect, not to be admired. If my reasoning do not convince, my Oratory will never captivate my Reader: If he miss fine Language, I wish him hard Arguments. One Fault in my Style I am sensible of, that is a bluntness and dulness, want of that Poignancie and Keeness, which Writings of this Nature (especially against such an Adversary) do require.

IF the Reader Consider, how this Author has treated, not only those whom he writes against, particularly the Author of The Oath of Abjuration no Ground of Separation, (whom one would have thought no body could have had the Heart to Treat ill, seeing he breaths nothing but Peace and

Love:

Love) but also, with what Contempt and Insolence he treats the Church of Christ in this Land; Tea, and the Sacred Person of our Protestant King: I say if the Reader consider how he tramples upon all sorts of Persons, Displaying his Banner against all Authority in Church and State; he will think it a Pity, that he met not with an Adversary, who could, and would have treated him according to his Deserts.

I have sometimes put out a little sting, but no ways Proportionate to what he merits. It is for Peoples Edification sometimes, to see the due Characters of these that lead them out of the Way: Yet I have considered, more, what becomes me to utter, than what they are worthy of. However, it is ten to one, if he and his Associates, do not Complain, notwithstanding all the Softness and Tenderness I've used: But it ill becomes these, who smite with the Sharp Edge of the Sword; to Complain, if they be stricken with the blunt side of it. If they find any thing Tart and Pungent they would remember the common Proverb. *Difficile est Satyram non Scribere Contra Satyram.* And truly, it almost Transcends humane Patience, to treat mildly, with such an Insolent one as this Libeller. If my judicious Reader find any Expressions that he thinks too keen and Pungent let him Remember, they are used, not in any private Cause or Quarrel, but in the publick Concerns of Truth, and of the Church of GOD: And if any such Thing be; I heartily wish, it may prick the Libeller and his Associates to Repentance.

If the Vindicator, or any of his Partie, think it their Interest and Concern, to attack me; let them do it in a Manly and Christian Way, with Reason and Argument, and with the Spirit of Charity and Meekness; and I promise to retract any Thing wherein I may be found to be mistaken. But, if instead of Fair and Christian Treatment; I be set upon by Scurrilous and Malicious Scriblers, with Noise, Fury and ill Language; I shall either answer them, with Silence and Contempt; or (if obliged to Reply) follow Solomon's Advice, to Answer such Men according to their folly, lest they be Wise in their own Conceit.

Nemo me Impune Laceffet.

MARCH, 1717.

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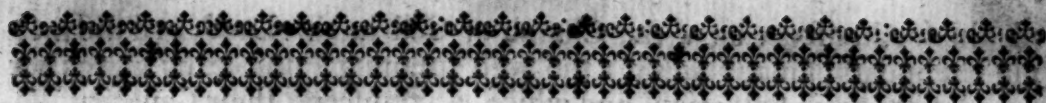
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1. The Gospel truths being the foundation of our faith, and the basis of our hope, and the source of our life, we must first of all be sure that we have a true and living faith in the Gospel. This faith is not a mere intellectual assent to the facts of the Gospel, but a hearty and trusting belief in the promises of the Gospel, and a reliance on the merits of the sacrifice of Christ for our redemption. This faith is the first and most important step in the Christian life, and without it we cannot have any other grace or blessing. It is the key that unlocks the treasures of heaven, and the door that opens the way to eternal life. We must therefore strive to have a true and living faith in the Gospel, and to let it be the foundation of our life and the basis of our hope.

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M E N E T E K E L :
O R
S E P A R A T I O N

Weighed in the Ballance of the *Sanctuary*, and found wanting, &c.

P A R T I.

In Answer to that Insolent and Malicious Libel, ENTITLED,

Protesters Vindicated.

ALL Gospel truths being the Purchase of our Lord JESUS CHRIST, viz. As to the Revelation of them; These who would be saved ought diligently to search, and earnestly to pray for Illumination in them. And, altho' the Lord, even to his own People, gives but Gradual Manifestations, and in divers Measures, as seems Good, to the Sovereign LORD; yet the Meek have a promise *to be taught of God, and by his Spirit led into all Truth.*

Indeed in this Age and Corner, there needs little more to perswade many People, that a Man is right, than that he claim to himself an Extraordinary Piety, Faithfulness and Freedom from Errour; whereas the humble and self denyed are more like to have both Grace and Wisdom, *Prov. 3, 34. and 11, 2.* And it is a very useful Exhortation, which the *Apostle* gives. *Rom. 12, 3. That Men should not think of themselves more highly than they ought to think, but to think soberly* —. Had this been duly pondered, by the Author of the Book we have now under Consideration, he had employed his Time and Pains better, and upon more profitable Subjects, that would have afforded him more Peace, at a dying Hour; than by such a malicious and bitter Invective, have endeavour-
ed,

ed, the further Renting of the Church of God in this Land, and distracting the Spirits of many weak (tho' well meaning) people, by things not necessary to their Salvation, and which far transcend their Capacity.

It is indeed lamentable, (if the Author be a Protestant) that he should endeavour, to his power, to ruin all the Protestant Churches, and revive the hopes of the *Jacobite* Party; by opposing the just Title of our *Protestant King*, equally with the *Pretender's* Claim, whom he rejects, only, for being *Papish*, and gives not the least hint, he should be rejected, did he take the Covenant: But the Church of *Scotland*, hath enough of these feigned Assurances.

Union, is in it self so beautiful and amiable, and so necessary to the Establishing any thing Men would have to prosper, that all Factions and Parties, how much soever divided from the true Church, yet wish for it, and endeavour it among themselves; even our *Vindicator* himself (as great a *Salamander* as he is) seems not to be insensible hereof: Therefore, he lends a charitable Hand, for uniting these who separate from this National Church; no doubt, that they may unitedly make a stronger Impression against it. He hath not indeed plainly declared what side he is of; tho' he seems to incline to that side, that thinks *Tribute may be payed to an Usurper*; yet he leaves room if occasion serve to espouse the other, and to say, *That refusing to pay Taxes to Usurpers, is a piece of Reformation, beyond what our Fathers attained to.*

Whether he will get these Parties to a Syncretism, one with another, I know not; but it is observable, that tho' in all his Concessions of what things warrant not *Separation* page 6, 7. &c. He hath not yielded, that the least Error (tho' never so little hurtful to the life of Religion or humane Society) is tollerable, if the Church of *Scotland* be guilty of it; yet he hath not so much as insinuated, that either of the two Parties of *Separatists* from the Church, hath reason to reject the other, tho' it will be found, that the Error is considerable on whatever side it ly. If these be found in an Error, that refuse to pay Supply to this present Government, if they suffer for it, they suffer for evil doing, and have all this time, been maintaining a Doctrine pernicious to humane Society. If these who pay it be found in an Error, they are guilty of sinfully going into the *Union*, and approving the Hierarchy and Ceremonies of the Church of *England*, according to the *Vindicator*; for Money is the Sinew's of Government, as well as War. But which of them soever yeild to the other, it will be just, that they own themselves Men, and that they have been in a great Error, for a long Time; And therefore that Ministers and Churches, yea Covenanted Churches, may ly long in a great Error,

Errour, and yet have Christ's Authority, Countenance and Blessing in other Things; or that themselves who so yeild up their former Principles, have been unblest and unowned of GOD for many Years, while yet they were pretending to be Countenanced of GOD beyond all others.

Introduction. Page, i.

IT hath ever been thought ominous *Titubare Limine*, to stumble in the Threshold, yet our Author has the Misfortune to fall into it. In the First Sentence he very Ignorantly applies *Unity, Truth, Goodness*, as taken by *Philosophers*, for the three transcendent Properties of a proper Being, I say he applies these Terms in that Sense, to the Unity, Truth and Goodness, required in the Church: Now what a ridiculous Blunder is this? Every Smatterer in Metaphysics, knows that these are Competent to the Devil in his Sense, as well as to the Church, and some would be so merciless to our *Vindicator*, as to say he allows the Devil to be a Church Member: However, it is stupidity gross enough in him not to know the Difference betwixt a Metaphysical *TRUTH, UNITY* and *GOODNESS*, which is said to be Essential to all Beings; and Moral *TRUTH, UNITY* and *GOODNESS*, which is competent to the Church; in which the Devils have little Share.

It is a base Calumny that the Church of SCOTLAND is not for maintaining Truth; or that these of them are not for doing it, who think that our Lords Expression *Math. 23. 2, 3.* is a Command in earnest, without an *Irony*. And it is as great a Calumny, that they are against censuring Scandals in a due way, tho' they think the Scandals of two unworthy *Priests*, were not sufficient, to warrand Peoples withdrawing from the Worship of GOD at *Shilob*, and so depriving themselves of the benefit of Sacrificing, which, according to the Law, was to be no where, but there, while the Ark was in it. But when we come to the *Vindicators 9th. Chapter Page, 157.* I hope these Reproaches shall be clearly wiped off, and the Person levelled at fully Vindicated. What he insinuates *page, 3.* is of a piece with the former full of Malice; viz. 'That the Ministers of *Scotland*, make the light of their Mind and Conscience, a sole, compleat and sufficient Rule of it Self, to determine what is Duty, &c. For tho' they do think, that sinning against the light of Conscience, is a great aggravation of Sin; as also, that some Things are not Ground of *Separation*, (being of a lesser Nature) nor do they hinder Communion with God, when in such Things Godly Men

4 S P A R A T I O N *Weighed, &c.* Part I. Chap. I.
do follow their Light: Yet sure I am, there is none in the Church,
that perswades Men, to follow the Light of their Mind and Conscience,
as a sole compleat and Sufficient Rule of it self, to determine what is Du-
ty: And therefore till he make full proof of this, he must be looked
upon as a notorious Defamer.

CH A P I. *Pag. 3 to, xi.*

THE *Vindicator* Divides this Chapter into five Sections: In the
three first, there is nothing worth our notice.

In the first Section, he lays down his Method of handling this Con-
troverfie.

In the second Section he pretends to give an account of the Princi-
ples the *Protesters* hold. As to which; I only observe, that he conceals
these, that discriminates him and his Party from the Church of Scotland:
It is well known, that this Church owns the *Scriptures*, *Confession of*
Faith, *Catechisms*, *Summe of saving Knowledge*, *directory for Worship*, *Pro-*
positions of Church Government; and adhere to our *Covenants*, *National*
and solemn League; in so far as they oppose *Popery*, *Prelacy*, *Errastianism*,
Sectarianism, *Schism* and *Prophanity*; And approve of all Acts in any
Assembly agreeable to the *Scripture* and *Confession of Faith*: Whether our
Vindicator's Principles be conform to these, will appear, when I have
done with his Libel.

In the Third Section he enumerates, the Concessions granted by the
Ministers of this Church, to be just Grounds of Separation; which he
Extracts out of the paper entituled, *The Oath of Abjuration no ground*
of Separation. I need say nothing of these here, wherein he perverts them
shall be shew'd as we go along.

In the Fourth Section he layes down some Concessions of what is not
Ground of withdrawing from a true Church; upon these I shall make
some Short remarks.

As to the First, (*That weakness in natural abilities, Spiritual Gifts, Mo-*
ral qualifications, is no Ground of withdrawing) I grant it, with the qua-
lifications he adds: but say, That the weakness of some of these who Se-
parate from this Church, has betrayed them to scandalous Divisions and
other very offensive Practices; and so as he says, weakness exposes to
Scandal.

As to the second. *That there is no ground of withdrawing from Mini-*
sters, for Personal Faults and Escapes, such as are incident to faithful Mi-
nisters,

ministers) I grant it also. But the *Vindicator* is much to be pityed, that thinks Ignorance of the meaning of a Word, is a fault not incident to a Minister or faithfull Christian: I doubt not to make it evident ere I have done, that his Blunders that way are as gross as any others.

As to the third. [*That every defect in faithfulness is not Ground of withdrawing*] I remark, that the *Vindicator* shews no mercy to Persons under the least degree of unfaithfulness, even tho' preceeding from Ignorance; unless they amend, as *Peter and Barnabas* did. May I here ask the *Vindicator* a few Questions, for his Conviction and Informations?

I. Was Mr. *Hepburn's* tendering the Covenant, to a confused multitude at *Dunscroft* a Duty?

II. Was it never his Duty to have done it for twenty or thirty years before?

III. Is there any unfaithfulness in his never having the Lords supper, tho' commanded by Christ, and the Acts of Assembly, even these the *Vindicator* calls the purest Times?

IV. While he continued in these, or any one of these things; did the Lord Jesus call all People to forsake him?

V. If the *Vindicator* think these no Defects in Faithfulness himself, yet what will he advise these to do who think they are defects, and yet have no freedom to cast off Mr. *Hepburn*; will the *Vindicator* tell them, that they are at least in an Errour thus far, if they think any defect in Faithfulness can be born with, if a Minister be admonished and amend not?

VI. If it be true which some say, that the Author of this Book, aimed at the Ministry, and aims at it still. I would ask him, does he think his Temper so malleable, that he would never have the least defect in Faithfulness thro' Ignorance, but upon Admonition given he would instantly amend? if he thinks this, I must tell him *a fool is wiser in his own Conceit*. —

As to his Fourth Concession [*nor for every appearance of Hypocrisie*] It can be of little use *Pro. or Con.* tho' it is true enough. But he is so wise to leave Room, when the Question is what appearance of hypocrisie is ground of Separation, what not, for People to make it *Casus pro Amico*, to determine as they like or dislike the Person.

His Fifth Concession [*nor for some real Scandals if they be not attended with obstinacy*] seems to point at these who being Ministers of this Church, took the Oath of *Allegiance*; and one of them the Oath of *Supremacy*; tho' now he denies it; but have Doctrinally given Satisfaction: But what

says he, while they were obstinately defending their Corruptions; did they run unscathed? Were People obliged to withdraw from them under pain of GOD's displeasure? Do these Ministers themselves own so much? I know if the Doctrinal Confessions of some were put in Writing, they would amount to very little, laying aside Equivocations.

His Sixth Concession [*nor for every Corruption, in a Church, that may some way lessen our Comfort in Communion, with her*] to make it distinct from the seventh, as he has laid them down; must undoubtedly have this meaning, that when there are Corruptions in a Church complained of, but not at all born with, then we must not Separate. This is what the greatest Schismatics will own; but the Article of our Confession. Chap. 25 §. 5. and the Scriptures 1 Cor. 13. 12. Rev. 2. and 3. Chap. Mat. 13. 24—30. cited by him, are not meant of such Corruptions as are not born with.

I shall consider his 7th and 9th Concessions together.

As to his Eight Concession [*That Ministers guilty of gross Scandals, are not to be withdrawn from, before recourse be had to Judicatories and redress obtained in an orderly way*] The Church of Scotland needs not plead that Ministers grossly Scandalous be joined with in any Ordinances. These that separate from her are but very few in Number, and some of them are not free from Scandals gross enough, besides their Scandalous Division: Particularly one of them is Clearly convicted of removing Land Marks, and other gross immoralities; and was convicted by his own hand Writ of Forgerie, and rebuked for it by the Commission; which yet removed not the Scandal; for when he was come home he had the impudence to deny, that he was rebuked, and that high degree of Prophanity, as to thank GOD in Prayer for giving him the Victory; So that the Presbytery were obliged to write to *Edinburgh* to the Moderator of the Commission, who sent his Letter to attest that he was rebuked; as the Clerk sent the Extract of it. These I say have more need than we, to plead for bearing with Scandalous Ministers. However to discover what is Duty in such Cases, I would ask the *Vindicator* a few Questions upon this Head.

I. Would he allow a Minister (whom he has freedom to hear till his gross Scandals be removed) to baptize; if not, how is this Consistent with the Apostles giving the Preference to the Preaching of the Gospel 1. Cor. 1. 17. and how will he divide what Christ has joyned? *Teach all Nations baptizing them* Mat. 28. 20.

II. Why is an orderly Trial, ere one be debarred from celebrating the Lords Supper, held contrary to the Reverence due to it; when one is allowed to Preach in the Name of CHRIST till tried?

III. To

III. To what Purpose does the *Vindicator* adduce the *Confession of Faith* Chap. 30. §. 3. and 1. Cor. 11. 27. to the End; and *Jude*, v. 12. seeing, they make nothing against this, as is evident: For a Minister who may Preach as the *Vindicator* allows, is not to be reckoned a notorious and obstinate Offender, till he be Tryed; and the Church is no more to allow the Covenant than the Seals of it, to be prophaned.

IV. Will it be a good Argument; GOD commands us to hear some that are guilty of gross Scandals, till they be orderly removed; *Ergo* he Commands these grossly Scandalous to Preach. The *Vindicator* uses an Argument of this Nature against the Author of *Abjuration* no Ground of Separation. Pag. (this ad hominem)

His seventh Concession [*nor do we allow of withdrawing from a Church that even beareth with many Corruptions, Providing she be in her Infancy, or but of young Growth*] His Ninth [*nor do we allow every thing to be a Just Cause of withdrawing from Communion with some other Churches, that may be indeed a just Ground of withdrawing from Communion with the National Church of Scotland*] upon these two Concessions, I shall first make some Remarks, and then propose some needful *Queries*.

I remark. 1. That we are as little as he, or any other; for imposing will Worship; but are for maintaining the *Liberty wherewith Christ hath made us free*, according to the *Scripture* and *Confession of Faith*.

II. He owns, he could have fellowship with the Church of *Geneva* in all Gospel Ordinances, tho' he could not join with them in keeping *Tule Day* or *Saints Days*.

III. He cannot be ignorant, that the Ministers of *Geneva*, know our Arguments against keeping these Days.

IV. He elsewhere, viz. page 107, calls a Church that keeps these Days, *Idolatrous*, and *Tule* an *Idol*.

V. I remark, That he owns the Church had Light enough, to know that Patronage was a Grievance; tho' it was kept in the Church till the Year 1649, and yet that the Church then was to be held Communion with.

I come now to desire Satisfaction to some Queries.

Query 1. Is there any warrant from the *Scripture*, to think that a sickly Church that hath been better, is to be Dismembred, more than one that never hath been healthy; or than an humane living Body, that hath its health impaired? Supposing always, that the declined Church, hath or may have, according to its Constitution, Grace, and Grace in Exercise, and do not drive us from her by Tyranny.

Query 2. How shall we do to know the Age of Churches in the *Scripture*

ture, so as to found our Faith on the Distinction of *New* and *Old* Churches? If we could know their Age from History, that would not serve; yet we have not that sufficiently clear neither.

Query 3. If it be so necessary a Matter to be known, why hath not the Scripture enrolled the Time, when Churches were founded, and the Time that the Epistles were Writ to them?

Query 4. I desire to know, what proof there is, that the Churches of *Pergamos* and *Thyatira*, were young Churches more than others in *Asia*, whom the Lord owns for true Churches, and so does the *Vindicator*; yet they had these among their Members, that held it lawful to eat things Sacrificed to Idols, and that it was lawful to commit Fornication.

Query 5. Is there any Ground to believe, that these Churches had these vile Hereticks in them, from their first Founding? If they had not, then in that weighty particular they were declined: If they had them, then either *Nicolaitans*, or the *Tollorators* of them, were Founders of these Churches?

Query 6. What Ground is there, to believe that these of *Pergamos* and *Thyatira* had different Rules for Communion from these of *Corinth.* *Ephesus* &c?

Query 7. When a Grievance is forced upon a Church from without as *Patronages* are now on this Church; And the Church did all she could to get the same prevented, and could as little hinder that Grievance, as if it had never been removed: What Reason is there to separate from the Church now, and not from that Church which knew it's Evil, yet did not so much for many Years against it as this Church hath done? We expect his Answer to these, and we will not hold the Opinion of Men, sufficient in this Matter.

In the fifth Section of this Chapter, he selects three Grievances, by which he proposes to make it good, That the Church of *Scotland* is to be Separated from, Negatively and Positively. viz. 1. *The Churches going into the Incorporating Union with England.* 2. *Many Ministers Swearing the Oath of Abjuration.* 3. *The Assembly anno 1714, Declaring it no Ground of Separation, and enjoying both Ministers and People, to keep Communion together, even in the Lord's Supper, notwithstanding of different Sentiments, and different Practices about the Oath.* These are the Grounds, upon which he pretends, to rear up his *Babel-building* of Separation. If these should happen to be undermined he has a great many more in reserve. The 34 Grievances in the *Humble-Pleadings*, will give abundant Occasion to our *Vindicator*, to shew to the World, his great Gifts; but if his good Opinion of himself, hath not deceived him, he will not need to make a
second

second Tryal of Skill, for he talks of no less than plain Demonstration: But I hope ere we have done the Intelligent Reader shall have Ground to say of this Man of Demonstration (for all his great boasts) *Magnis tamen excidit Ausis.*

C H A P. II. Pag. xi.

IN the first Section he States the Question. I shall not further except against it, but that in his first Premise, he says; 'The Question is not, if the *Protesters*, deny the present Church of *Scotland*, to be the Church of Christ? Because (says he) the Jurants grant, if there be a sinful term of Communion imposed, it's ground of Separation from a true Church; And that grievous Scandals that can't be got removed in a regular way, so as to reach the great end of Edification, warrands Separation, for which he Cites. *The Oath of Abjuration no Ground of Separation.* But the *Vindicator* is too precipitant; For that Author (as is clear to any that read his Words) does not, by *Imposing*, mean only a Church her requiring some sinful Thing to be done; but a requiring it so, that without the complying with it, the Church refuses to admit a Person to Ordinances, tho' willing to join; So that a Person must swallow that sinful Thing, before he can be admitted: This is so plain from several Places in that Author, that none but one who willfully shuts his Eyes, could miss to see it.

Now I hope every one will grant me, that an Act requiring a sinful Term of Communion, if that Act be not Executed, will not come that length as to warrand Separation; Meerly, upon account of that Appointment. I'll make the *Vindicator* himself grant it, or else run him into an absurd Contradiction: The Church of *Geneva*, appoints the Observati-
on of *Tule Day* and *Saints Days*, as the *Vindicator* owns; Yet he can in other things join with that Church, as he hath told us Page 8. Now suppose others there also, who abhorre the keeping these Days; may they not Communicate with *Geneva* in other Things, that are real Divine In-
stitutions as well as he? Or will he say, GOD calls him in such a Case, and forbids others, and so make the Scripture a *Nose of Wax*?

The *Vindicator* also in vain (yea, I may say with great Disingenuity) urges that Authors Sixth Concession, contrary to the exprefs Caution in the bosome of it; For tho' Mr. *Hog* (whom that Author Cites) says, 'That manifestly insufficient erroneous Scandalous Persons may be with-
drawn from, yet (he adds:) This is no ways to be understood of these Things.

Things, that may remain under Debate among them that sincerely fear the Lord, and own the received Doctrine and Discipline of the Church. Hence we see what a Commentator the *Vindicator* is, and what an unfair part he Acts; even after he had Cited the express Words of that Author some pages before.

SECTION II. Pag. xii.

WE are now to Examine, if the three Grounds of *Separation*, which the *Vindicator* hath laid down be sufficient to warrant any to withdraw from the Communion of the Church of *Scotland* and to erect *Separate Sessions, Presbyteries* and other *Judicatories*.

He begins with the *Union*, which he endeavours to prove a sufficient Ground of *Separation*, by a long winded Discourse, which spreads it self over no less than 10 or 11 Leaves of his Pamphlet: And yet every judicious Person will agree with me, that it may be easily Contracted and brought into a very narrow Bounds, Thus.

If the Engagement in the Year 1648, was unlawful, and a just ground of *Separation* from all that owned it, and did go in to it.

Then the Incorporating *Union* of the two Kingdoms, in the Time of Queen *Anne*, is also unlawful, and a just Ground of *Separation*, from all that have gone in to it.

But the First is true therefore the Last.

In Answering this Argument, I have fair Occasion given me to search into, and rip up the Faults and Failings of our Fathers, many of whom on both sides were Eminent for Piety and Learning; but this is a puddle I think no Good Man will Love to rake in: The unnatural heats and Contentions of that Time, were too great a Blemish on our Excellent Church; yea, in the Issue pulled down the Fabrick about Her Ears. I'll here therefore (as much as I can) draw a veil: And I pray, GOD may give us Grace and Wisdom to beware of these Rocks on which our Fathers Split: And that he would in Mercy Rebuke the *Vindicator*, and others of his Spirit; that would give us a second Edition of these woful Debates.

And therefore, as to his Argument; I deny the Connection of his Major or First Proposition, *Viz.* That in any manner of Way follows; That because the Engagement was unlawful and a Ground of *Separation*; Therefore the *Union* is so. My Reason is this.

Tho

Tho' an Incorporating *Union* on bad Terms, be worse than an Engagement into a Military Expedition; it is to be understood, *Ceteris paribus*, that is, if other Things be Equal. It is to be observed, that these Arguments that are taken from paralel Cases, or a *pari*, seldom have any great force in them; for if there be any disparity, or if the Cases do not in every Thing jump and quadrate; the Force of the Argument is lost; and it is very rare to find two Cases to agree, especially after the vast alteration that 60 or 70 Years make in the World. Now the disparity betwixt these Cases is very Evident in several Particulars.

I. The unlawful Engagement was an unjust War and that upon many honest People, and therefore was plain Murder; Which was far worse than establishing several erroneous Tenets as Conditions of Government.

II. They were to fight for a King; who had shed the Blood of GOD's People; and persecuted others, so that they were glad of Banishment, and many would have fled but could not. The *Union* settled the Protestant Succession in a Family, that had suffered much for the Protestant Religion.

III. The great and just Reason upon which all the Actions of these Times turned was, that the King was to be restored to the Exercise of the Royal Power, yea, with a negative voice on the Estates of Parliament, without giving security for Religion; as may be gathered from many Memorials of that Time; particularly the Assemblies Answer to the paper sent from the Committee of Estates July, 25. 1648. last Parag. Whereas by the *Union*, we have the greatest Legal Security for our Religion and Liberties. The Act of Security Established by the *Union* for the Presbyterian Government in Scotland is one of the most Solemn, most firm, and greatest humane Securities ever the Church of Scotland had: Which, in Justice cannot be violated by the King or Parliament it self; and which His Present Majesty King GEORGE has very franckly Sworn; and all his Successors must swear inviolably to Maintain, as an Essential and fundamental Law. The *Vindicator* will say, a great Security indeed; witness the *Tolleration & Patronages*; But I must tell him that the best and most Solemn Laws may be trampled upon, by an unjust stroak of the Legislative, even the Word of God not excepted; And the *Vindicator* and all the World knows that the Covenants were Lyable to the same Fate: Did not King Charles the Second swear them and yet broke and burnt them notwithstanding.

IV. There was a great Disparity betwixt the *Union* and Engagement upon account of the Way and Manner of Carrying on the one and the other. The Engagement was Carried on with Violence and Cruelty, These concerned in it, extorted Money at pleasure, without shadow of Law, plundered Houses, carried away what they could, destroyed what they could not carry away from these that were Conscientious and Religious, disturbed the Worship of GOD, impeded the People from meeting in some places, scattered others when they were met, pulled some out of the Kirks, apprehended others at the Kirk doors with blasphemous Oaths, menaced, Contradicted and assaulted Ministers in their Pulpits in the time of divine Worship; took, beat and carried them away prisoners. See the Declaration of the Assembly July 31: 1648. Now I hope none will say that there was any thing so Barbarous rude and unchristian in carrying one of the *Union*.

V. I may add that the Event hath sufficiently shewed, that we had at least been in as much danger, from our own Parliament, (considering how Corrupt a great part of our Nobility and Gentry have shewed themselves by the late Conspiracy against our Religion and Liberties) as from the *Union*. Does the *Vindicator* think we would not have been in as much Danger in the last four Years of the late *Queen's* Reign, when a *Tory* Ministry and Parliament had the ascendent in *England*, if we had been in a separate State; as we were thro' the *Union*? Was not the *Union* (ill as it is) a bone which the Ministry and Parliament could not easily swallow? Can the *Vindicator* give me an instance since the *Union* of the Crowns, of any King that set himself to enslave the Nation and advance his own Prerogative; but still he began with *Scotland*, and made the Parliament, their a Tool to advance his Arbitrary Measures. How easie it is for a King of *England* and Parliament to bring a *Scots* Parliament in to their measures even in things most opposite to the inclinations of the Nation, every one may see even from the *Union* it self. Thus you see the great Disparitie betwixt the Unlawful engagement and the *Union*; and by all the Laws of just and close reasoning (as I said before) where there is a disparitie in the most material Circumstances in Arguments drawn from a parallell Case, the Force of them falls and is taken off, And I appeal to all reasonable Men if it be not done here by the Particulars I've just now adduced.

The *Vindicator* to prove the Connection of his Major or first proposition proposes two things to be made evident: 1. That the *Union* is as ill and Scandalous as the Engagement. 2. That the Church of *Scotland* has gone into the *Union*. I shall consider what he advances as to either of these.

As to the First, That the *Union* is as ill and Scandalous as the Engagement, he attempts to Prove by this Argument,

If an Association with some *Malignants* in a Military Expedition, be contrary to the Word of GOD, our Covenants and Principles, then going into the *Union* is contrary to the Word of GOD, &c.

But the first of these is true, therefore, the last.

Before I answer his Argument directly, I would have you observe 1. That this Author mentions always, the Word of GOD, our Principles and Covenants, as if they were three distinct things, tho' I believe true *Protestants* and *Presbyterians* think we have no Principles in Religion, but what are founded on the Word, which is the only perfect Rule of Faith and Manners. 2ly, I would have it observed, what way he takes; as if he were speaking to a Company of poor Ignorant *Papists* in *Italy* or *Spain*, he only produces a Canon of the Church, and then it is to be believed as an Oracle from Heaven: This is too like the *Popish* way; they never want their *Father's*, *Councils*, *Canons*, *Decretals* to run you out of Breath with, but I am perswaded the Members of this Assembly, who were so great Enemies to Superstition and Errour, never thought to have been thus used or abused rather by Posterity. The *Vindicator* would take it ill to be thus treated, to have an Act of Assembly imposed on him for the only Proof of an Argument: We freely grant all due Respect is to be given to Acts of Assembly; and as Mr. Cotton in *New-England* (tho' an Independant) says, it would require very strong and Solid Arguments to vindicate a Man, in Counteracting or Contradicting the Determinations of a Synod, or Assembly of the Ministers of CHRIST: We do indeed use Acts of Assembly for Confirmation of our Arguments against the *Vindicator*: But if we Argue with him meerly from Acts of Assembly, without Scripture and Reason; We allow him to reject them. It will be seen ere we have done, what Weight Acts of Assembly either former or late, have with this Author.

But I shall more closely consider what he advances against *Associations* and *Confederacies* with *Malignants*.

Some will think, that this is a difficult and Thorny Point, and that it is not prudence to meddle with it, it will be like taking a Dog by the Ears. I answer we must not forbear searching into Truth, for the Difficultie and danger that attends it: And truly a great part of the difficulty, flows from an undue, (not to say superstitious) Reverence, a great many give to the Judgment of some great and Godly Divines, without considering the difference of Cases and Circumstances. I have 2

just veneration both for the Persons, and Actions of these great Men, who appeared upon the stage betwixt 1638 and 1649 and think that in many things they acted with an uncommon Elevation of Spirit, for the Good of this Church and Nation: But I never thought any Man or Assembly of Men infallible, since the Synod in *Act. 15*. And it is an unaccountable way of Reasoning, to found a General Proposition upon a particular Case and Action and that of fallible men too. The Engagement was sinful, and Scandalous; because an Association with *Malignants* (sayes he) Therefore that all Association with *Malignants* is so, here, is plainly a *non sequitur*; for there may be Cases wherein an Association with the strictest Covenanters may be unlawful and Sinful. *a particulari ad generale non valet Consequentia*:

Now to prove, That Associations with *Malignants* are Lawful: I require that three things be allowed me, which no body in Reason can refuse, viz. 1. That the Ground of the Association be just and necessary.

II. That the End for which it is undertaken be good.

III. That the way and manner of managing the same be Good. I say supposing these things; It is Lawful to Associate with *Malignants*, yea with *Papists* or *Pagans*; and it's Contradictory to Common Sense, to Scripture and to the Practice of Christians in all Ages, to assert the Contrary; Except we form to our selves an Idea of Christianity, insupportable Morose and Peevish, such as the Jews had of their Religion; by which, they thought it a Crime to do the least Act of Civility, to people of another Perswasion. *non monstrare viam Eadem nisi sacra Colenti*.

First. That it is contrary to common Sense and Reason. 1. every one will grant, that there is a natural affinity among all Men, as they are Creatures of the same kind, and have planted in them the Principles of Society, for the good of the Publick. 2. There are somethings dear and valuable to all Mankind, for Defence or recovery of which, a War may be just and necessary; such as Life, Liberty and Estate. 3rd. Upon these two Principles, I suppose (which may very easily be granted) two States or Nations; the one *Protestant* the other *Popish*, are lying adjacent, as it is in *Switzerland*; and are invaded by an Enemy too powerful for any one of them: were it not Contrary to Common Sense, for the *Protestants* to refuse to joyn with the *Popish*, till (by their Ridiculous discord) the Enemy had swallowed them up both? Or suppose two *Protestants*, were travelling with two others, a *Turk* and a *Pagan*, and three Robbers or High-way men should attack them for their Lives or Money; were it not Contrary to common Sense, for the two *Protestants* to

to stand by, till the *Turk* and *Pagan* (imploring their help) should be cut in Pieces (because they were not of their Periwation in Religion) only that they might be last destroyed.

Secondly, It is contrair to the *Scriptures* which Command us to Love and desire the Good of all men, and to imitate our Father who is in heaven (in the extent of our benevolence.) who Causeth his rain to fall, and his Sun to shine upon all Men, and frequently interposeth his own Power to protect, help and avenge the oppressed, tho' very wicked; hence, that precept *do good unto all Men, &c.*

Did not *Abraham* join in Confederacie and Association with *Aner*, *Eshcol* and *Mamre* *Gen.* 14. 13. Did not the same *Abram* Confederat with *Abimelech* *Gen.* 21. 22? And *Jacob* his Son with the same *Abimelech* *Gen.* 26. 28. did not *Jacob* Confederat with *Laban* *Gen.* 31. 44. did not the Spies enter into a League with the Harlot *Rahab*? And the whole Congregation of *Israel* did approve of it *Josh.* 2. 14? I know it will be said that some of these were not *Heathens* nor *Idolaters*. I Answer this is not true of some of them, yea is expressly Contrary to the Scripture; And as to the others what is said of their knowledge of the true God, will not be sufficient to denominate them Members of the Church of GOD, and to be of the same Religion with these who Confederated with them; except it may be the Harlot *Rachab*.

But it may be said, these are but Instances of Particular Persons, not of States or Nations. *Ans.* I hope what was no Crime in the Eminent Saints, if Extended to a greater Number will be still allowed as Lawful. But I go on (to pass the Instance of the *Gibeonites* with whom *Joshua* and the Princes of *Israel* Confederated) did not *Solomon* who was the head of God's Chosen People, make a League with *Hiram* King of *Tyre* 1 *King.* 5. 12? tho' they were the cursed Posterity of *Canaan*, noted in History with the infamous Crime of offering to their Idols humane Sacrifices; atheistically proud, unclean, profaning the Sabbath *Ezek.* 28. *Neb.* 13. 16. and so remote from all Good that our LORD plainly Intimates, that if his Miracles did operate upon the *Tyrians*, it might be allowed as Reasonable, they would work on any Body else, *Math.* 11.

It will be said that these were but civil Covenants or Alliances for Commerce or civil Affairs, which Divines allow. *Answer*, This cannot be said of all the Instances above adduc'd: And besides, I could never see a good Reason, why civil Associations should be allow'd as Lawful and not Military; seeing the one is a matter of free Choice, only for Pleasure or Profit, the other is often necessary to Defend or Recover the most valuable Priviledges of Nature; and seeing civil Associations tend

tend as much to infect us in our Faith and Manners as Military which is pretended to be the Ground of these Prohibitions. I might add many other Instances: As that of *Sergius Paulus*, joining in a Military Association with the *Pagan Romans*, when he acted as Governour of a Province under them, tho' he beleived the Gospel. *Cornelius* was in a Military Association under the *Pagan Romans*, being a Military Officer under that State, tho' he was a good Man, believed in Christ, and had the Holy Ghost poured upon him in a Miraculous Manner. I might add the Instance of the Governours of the Provinces, helping the *Jews*, after their return from the *Babylonish Captivity*, *Exra*, 7. and *Neb. 2 chap.* I might add also the Instance of the *Maccabees* confederating with the *Romans*, recorded (not in Canonical Scripture) *1 Maccab. 8. and 12, 1, 2.*

Thirdly, It is contrary to the Practice of the best Christians in all Ages, even of these who were a splendid Ornament to our Holy Religion, and sealed it with their Blood, who never refused, but willingly joined with the *Pagans*, for the defence of the Laws and Liberties of their Country, in Military Expeditions.

There are so many incontestable Evidences of this, in all the Accounts we have of Christianity, that I shall adduce but a few.

Was not *Julian* the Apostate a Malignant? I think he was a Rank, Black Malignant; yet he had in his Army a great Number of Noble, Brave, Holy Christians, who thought it no Crime at all to joyn with him in a Lawful War; tho' they could with unshaken Courage, become Victims to his cruel Rage, rather than do any thing Inconsistent with the Principles of their Holy Religion; of them Holy *Ambrose* has these Words; *JULIAN* tho' an Apostate, had in his Service Christian Souldiers, whom when he appointed to fight for the safety of their Country, they obeyed: and many of these Heroick Christians, suffered Death for the Christian Religion, who according to the *Vindicator* and his party dyed in a Crimson Sin.

Was not *Marcus Antoninus Philosophus* a Malignant? I think so, for he was a bloody Pagan Persecuter, yet he had a whole Legion (viz. 6666 according to the common Computation) of Christians in his Army, whom God miraculously owned in his Expedition against the *Quadi*, a barbarous Nation, who had invaded the Empire; for when the whole Roman Army in a wild desert Country, was ready to perish by Thirst and want of water; the Christians at the desire of *Antoninus* cast by their Arms, and Addressing their God and Redeemer for help, there came such pouring Rains upon the Place immediatly, as saved the

the whole Army; and such Thunder and Fire, upon their Enemies, as left many of them Dead upon the Spot; and the rest were glad to save themselves by a precipitate flight. This Legion was afterwards called, *Legio Fulminatrix*, or the Thundering Legion, of whom *Clau- dian* has these Verses, of which I shall give you the English.

*The Captains braverie here was useless grown,
Heaven showers of Fire on the Foes pours down.*

And we are assured of the Truth of this, not only by *Eusebius. Hist. Lib. 5. Cap. 5.* But *Witsius* in his *Diatriba de Legione Fulminatrice*, Cites a great many *Historians* to attest the Truth of it; And tells us from the Constitutions of *Clemens Romanus*, That it was the Publick Doctrine of the Church, That the *Christians* might join in a Military Expedition, upon just Grounds; even with *Pagans*.

The Case of the *Christians* was the same under the Cruel *Dioclesian* and many other of the *Heathen* Emperors; as I could shew by evident Proofs if it were needfull. In fine, There is nothing better attested in all the Records of Christianity, than that the best, the firmest *Christians* did without Scruple join with very wicked Men and Malignants in a just War: And what a Scandalous thing is it, that the *Vindicator* and his Partie do without further Tryal Embrace a Doctrine (in it self inhospitable and senseless) so reproachful to the Memory of these Holy Martyrs, who inspired from above, did proclaim to all the World their unaffected Pietie, their Christian Courage, invincible Patience and flaming Love to our Lord and Redeemer, in streams of Blood; and could with Intrepidity, meet Death in it's most fearful Shapes for the Sake of Christ: for my part, GOD forbid ever I be guilty of such Criminal ingratitude to these who under God were the founders of our Religion.

Besides, I would have the Reader consider how the *Vindicator*, by this Position, Black'ns the Savory Memory of the first Reformers in Germany, who Addressed both France and England who were then *Popish*, for Military Assistance, against their Enemies; as is to be seen in *Sleidan's* History: And these of Holland who received Assistance, from the *Popish* Kings of France, as if they were impious Criminals. He saps the Foundation, of the Peace and safety of the Protestant Cantons in Switzerland. He casts a Reproach upon all the Confederacies that have been entered into these 28 Years bygone, for the support of the Revolution Interest, which under GOD has been Maintained, by Alliances with, not only, *Malignants*, but *Popish* Powers, in Military Expeditions.

And

And truly I think a little *Puny Author* like this, should have considered very well, before he had ventured to publish such a bold Assertion, without any Reason to support it, but an Act of Assembly impertinently applied. — Indeed this Pamphleteer, does frequently in his Paper, treat the People of the *Separation*, for whose sake he has writ, as if they were People of no thought, but Senseless, Stupid and Ignorant to the highest degree; that if I were any of them, I would move that he should be publicly renounced and Disclaimed by the whole.

It will readily be said, that the Lord in Scripture has expressly forbidden Associations with Idolaters, in Military Expeditions; yea, Godly Kings such as *Asa* and *Jehoshaphat* when they entered into such Associations, were reproved by God, and ordinarily punished by the unsuccessfulness of the Events; as is clear from many Texts of Scripture. Therefore whatever can be said either from Reason or the Practice of the Saints in all Ages, can be of no force against the express Prohibitions of GOD.

This is the great Objection, made against Confederacies with wicked Men, for preserving or maintaining our valuable Rights and Privileges: And it cannot be Dissembled, that there is seemingly a great deal of Weight and Force in it: However, I'm of the mind that enough may be said to satisfy intelligent Persons, if they will but lay aside prejudice and Prepossessions.

To clear this Matter, I shall offer some general Considerations; and then shall give a particular Answer unto the several Texts of Scripture alledged upon this Head.

As to the 1st. I offer these Things to the serious Consideration of the Judicious. 1. That these Prohibitions are especially given unto the People of *Israel*, either in view of their settling, or when they were settled in the promised Land.

2^d. That seeing the opposite Opinion, of the unlawfulness of Confederating with wicked Men, in case of necessity, for preserving our Lives, or other valuable Interests, is so contrary to Sense and Reason; And to the Practice of the Saints in all Ages of the Church; whether it be not rational, to conceive that there must be some peculiar Reason for these Prohibitions, respecting that Time and People? I am not for subjecting Scripture to Reason; yet if my Reason convince me of the Truth of any Point, and I have several Scriptures confirming the same, with the Practice of God's People in all Ages: When there are other Scriptures which seem to contradict this, I think it rational to enquire, whether there was any peculiar occasion of such Prohibitions or Injunctions: And this is plainly the Case here. I've shew'd how Contradictory it is to Sense

Sense and Reason, to deny the lawfulness of Associating with wicked Men for self Preservation: I've also shew'd, that it was the Practice of the most eminent Saints Recorded in Scripture, and of the best and firmest Christians in all Ages of the Church: And therefore I am Perswaded, there was some special Reason for this Prohibition, to the Kingdom of *Israel*, after they came to the *Promised Land*.

3d. Let it be considered that the Circumstances of the Kingdom of *Israel*, differed from these of all other Nations in the World. They were under a *Theocracy*, that is under the peculiar Government of *GOD*; he was not only their *GOD*, but their *King*, their *Judge* and their *Law-giver*, he nominated, Appointed and Anointed their *Kings*; He gave them their *Laws*, which were the very Municipal *Laws* of the Kingdom; yea he was their *General*, he Marshalled their *Armies*, and fought their *Battles*, he had engaged his Miraculous power for their Preservation, and oft did exert it upon various Occasions. This was the peculiar Case of the Kingdom of *Israel*, and I am perswaded was the special occasion of these Prohibitions. For, 1st. In such Circumstances for them to Associate with wicked Men, was a most gross and evident diffidence and distrust of their *GOD* and *King*, and so an affronting of him, who had Condescended to be their *King* in a special manner; his honour was engaged in their safety and Preservation, while they kept his way; yea, his faithfulness also, for he had promised that one of them should chase a 1000, and two of them should put 10000 to flight, *Deut.* 32. 30. Therefore for them to Confederate with *Idolaters*, for Assistance, was to abandon their *GOD* and *King*, yea, to cast off his Government. I hope none will be so foolish as to think, that we may as reasonably expect *GOD*'s Exerting his Miraculous Power for our Defence as the *Jews* might. It would not be Faith, but Folly, yea Madness, for one Man to engage an 100, while he could have the Assistance of others, tho' not of his Religion. 2d. *Idolatry* is an horrid Sin in any Age of the Church, but it was peculiarly aggravated in the *Jews*; For it was a rejecting of the *LORD*, not only as their *GOD*, but as their *King*; for this was the original Contract betwixt *GOD* as *King*, and *Israel* as Subjects, that they should have no God but him; And so *Idolatry* in them, was not only a Sin against *GOD*, but a civil Crime; yea, *Treason* against their *King*, it was a breaking of the original Contract, and so a subverting of the Government: Therefore were these Prohibitions given to them. 3. I confess there is a Proneness in the wicked Heart of Man, to all Sin, and to *Idolatry* among others; but it is easy for any to observe, that there was a peculiar Proneness in the *Jews* to that Sin: It was that which they began

began very early with, in making the *Golden Calf*; and it cleaved close unto them till the *Babylonish Captivity*, they were even Mad upon their *Idols*, and were never weaned from them till they were in the *Babylonish Furnace*; And this might be a Reason of these strict Prohibitions. 4th. It is also to be observed, that then the Church of GOD was confined within the *Jewish Nation*, and the Time was not come for the enlargement of the Church into the *Gentile World*, or to declare the Doctrine of Salvation to other Nations. Whereas now the *Wall of Partition betwixt Jew and Gentile is broken down*, and we are bound to endeavour the spreading of the Gospel among *Heathens and Pagans*; and to bring them to the Knowledge of Christ: Now how shall we do this, if we do not Converse with them? And I am sure if we may Converse with them, to get their Money or Goods, by Covenants and Leagues for Commerce, (which is allowed) we may much more do so, by entering into a Military Association with them (Necessity so requiring) to defend our Lives and Liberties, yea, even to defend them against Murder and Robbery. This, I am confident is no way inconsistent with the Analogy of Faith, nor the *Genius* of our holy Religion under the Gospel, which so much enjoins Peace, Love, Charity and Goodness to all Men; And I believe, it is a lawful mean to Propagate the Kingdom of Christ, to spread the everlasting Gospel, and the way to endear and recommend our Religion to them that differ from us, if it be duely Managed.

These things, if duely considered are sufficient (in my Opinion) to satisfy rational Persons, as to the Texts of Scripture objected. However, I shall offer a few Thoughts as to the chief of them.

I. It is objected, that GOD did expressly forbid his People to make any Covenant with the Nations of *Canaan*, as is clear from *Exod. 23, 32, and 34. 12. Deut 7. 2.* *Ans. 1st.* It is to be observed, That all who Write against Confederacies with *Idolaters*, allow of Covenants for Commerce or Peace, Mr. Gillespie, and all others who write on this Subject, grant these to be lawful. Now these Scriptures do absolutely forbid the *Israelites* to make any Covenants, with the *Idolatrous Nations of Canaan*, without Exception or Limitation; consequently the Argument from these Places proves too much, for it overthrows the common Concession; and indeed the Reason added by GOD *Exod. 34, 12. Lest it be a Snare unto thee*, is applicable to Leagues of Commerce (in some measure, at least) as well as Confederacies in War, therefore this Argument according to the known *Maxim* of Disputants, proves nothing: because it proves too much. But 2dly, I shall propose this Argument in it's native Force and Strength, in this *Enthymeme* for brevities sake. GOD forbade

bad the *Israelites*, to make Covenants or Confederacies in War, with the seven Nations of *Canaan*, whose Land they were to Inhabit, and whom they were commanded to Smite and utterly to destroy : Ergo, GOD has forbidden *Protestants* to make Confederacies in War with *Papish Idolaters*, whom GOD has not commanded *Protestants* to destroy, but to endeavour their Conversion and Reformation in Methods suitable to the Gospel of CHRIST. The naked proposing such a childish Argument, is a sufficient Refutation thereof, to all who are able to judge of the force of an Argument, and such who have not a competent Measure of that Ability, have nothing to do with such debates for they are above their Capacity.

II. It is objected, That this Prohibition is not restricted to the seven Nations of *Canaan*, for the same Law is explained or interpreted of four other Nations, 1 *Kings* 11. 2. *Ans.* This Scripture doth indeed condemn *Solomon* for his loving Women of the *Moabites*, *Ammonites*, *Edomites*, *Zidonians*, beside the Daughter of *Pharaoh* King of *Egypt*. But what is this to the present purpose; for it is not alledged, that all kind of Covenants with *Idolaters* are unlawful, yea, it's granted expressly, that Covenants with them for Commerce or Peace are allowed by the Scriptures, the Question only is concerning Confederacies with *Idolaters* in War, called *Summachia*, but *Solomons* Confederacy with those *Idolatrous* Nations, as appears from the Place quoted, was not a Confederacy in War, but as to Marriage, in which doubtless *Solomon* was guilty of hainous Sin: And I do believe this Prohibition is still Binding and Obligatory upon Christians, because the Reason thereof is Moral and Perpetual: And therefore I judge, that it is still unlawful for Christians to Marry with *Jews* or *Mahumetans*, or any other *Infidels*. And in like manner, I think it unlawful for *Protestants* to Marry with *Papists*, tho' they be *Christians* in Profession; because they are guilty of gross *Idolatry*, and by such Marriages they expose themselves and Issue to very great Danger of being perverted in their Religion, and I think the *Apostles* Prohibition to be very applicable in this Matter. 2 *Cor.* 6, 14. *Be not unequally Yoked together with Unbelievers.*

III. *Asa*, his Covenant with *Benbadad*, is objected as being disallowed of GOD. 2 *Chr.* 10. to *Verse* 10. *Ans.* 1. Here was no *Summachia*, for it's plain from the History of the Affair, that *Asa* did not join in War with the King of *Syria* against the King of *Israel*, but only desired *Benbadad* to Invade his Territories, that the Building of *Ramah* might be stopped, which accordingly fell out. But, 2dly, Passing this, *Asa's* Practice in this Matter, could not but be highly provoking to GOD upon several Accounts. 1st. Because he hired that *Idolatrous* King to break

his League with the King of *Israel*. 2dly, Because he Robbed the Church Treasury, needlessly upon that account. 3dly, It was both a Wicked and Unpolitick Act in him, to encourage such a King as *Benbadad* was, to Invade and Ruin a part of GOD's peculiar People. 4thly, It was a base distrusting of GOD, who had lately given him such a peculiar and signal Deliverance from the numerous Host of the *Ethiopians*; And upon this last account mainly, is the *Prophet's* reproof and Threatning pronounced against him. Now there are two Things, which make a great Difference and Disparity, between the present State of *Protestant* Princes, Confederating with *Papish*, and the foresaid Case of *Asa*, which renders the Argument from it very invalid. 1st, It can't be alledged, that we have had such extraordinary Appearances of GOD for us in War, nor have we Ground to expect them. 2dly, We have no extraordinary *Prophets* to come to us in the Name of GOD, as *Asa* had.

IV. *Ababs* Covenant with *Benbadad* is also objected, from 1. *Kings* 20. 32. to the End. *Ans.* 1. it's plain from that Scripture, that *Abab* did not make with *Benbadad* a Covenant or Confederacy in War, but a Covenant of Peace. 2. The Argument from this Passage, if it reach to *Protestant* Princes with respect to *Idolatrous* Princes, then if the *Protestants* have subdued these Idolaters, they must make no Peace with them, without an Express Allowance from God, which I think no Man of good Sense will maintain. But 3. The true State of *Ababs* Case, and that for which he is reprov'd of the *Prophet* and threatned by him was this, that GOD had given unto *Abab*, two signal and extraordinary Victories, by a handful of Men, against a very Numerous and mighty Army of the *Syrians*, and GOD had directed and encouraged him in this War by *Prophets*, and therefore, he was obliged, both in Justice and gratitude to consult GOD by one of his *Prophets*, before he made any Peace with the King of *Syria*; which he neglecting to do, was very justly Rebuked and threatned by the *Prophet*, in the Name of the LORD. But what is that Case of *Abab*, to *Protestant* Princes now; who are not at all in the same Circumstances with *Abab*, as appears from what hath been said?

V. *Jehoshaphats* Covenant with *Abab* related. 2 *Chr.* 18. Chap. and reprov'd 2 *Chr.* 19. 2. is objected, And the learned Mr. *Gillespie* heaps up a number of things, which were favourable, and seemed to plead much for what *Jehoshaphat* did, and yet all this did not Justifie his joining with him. *Ans.* I shall not insist upon these things mentioned by that learned Author, but allow them to be favourable to *Jehoshaphat*, and yet that they did not excuse him. Nevertheless there were these very good.

good Reasons for which *Jehoshaphat* was justly rebuked of the Prophet for his joining with *Abab*. in this War.

I. Because *Abab* was GOD's declared and avowed Enemy, that sold himself to work wickedness in the Sight of the LORD; of whom it is said, that there was none like him. 1. *Kin.* 21. 20, 25, 26.

II. Because GOD had expressly for the former declared, that he had devoted the House of *Abab* to Destruction. 1 *Kings* 19. 21, 22, 23, 24.

III. Because *Jehoshaphat* notwithstanding of both these not only joyned in War with *Abab*, but entred also into the strickest Friendship and affinity with him, Marrying his Eldest Son to *Ataliab* *Abab's* Daughter.

Which joining in Marriage with Idolaters, is frequently condemned in Scripture, 2. *Kings* 8. 18. 2 *Chron.* 18. 1. and 21. 6.

IV. Because GOD would not allow *Jehoshaphat* to have so much as a Confederacie with the House of *Abab* for Commerce and Trade; which is granted to be allowed to *Christians* with *Turks* and *Heathens*: What wonder is it then, that he is disapproved for his Joyning in an Expedition of War with him 2 *Chr.* 20. 35, 36, 37. 1 *Kings* 22. 48, 49.

V. Because the King of *Syria* was at Peace at this Time with *Jehoshaphat*, King of *Judab*, as the Learned observe.

VI. As to the same *Jehoshaphat's* Association with *Ahaziah* 2. *Chr.* 20. 35. It is plain from the Text, that it was not a *Summachia* or a Confederacy for War, but for Trade and Commerce. And from what is said all the other Instances may be easily answered.

VII It is said, that the many sad and Sharp reproofs for such Confederacies prove their unlawfulness as *Judg.* 2. 1, 2. *Jer.* 2. 18. *Hos.* 7. 8. &c. *Ans.* These Scriptures are nothing to the Purpose, for it is plain, that it was their mixing themselves with them in Marriages, and joining with them in their Idolatry, that is reprov'd, and both these had been expressly forbidden by the Law of GOD, but they are not reprov'd for confederating with them in War, which is not so much as Charged upon them.

VIII. It is objected that the Complaints, Confessions and Lamentations of the Lords People, mourning over such Confederacies, demonstrate them to be unlawful and sinful as *Exra.* 9. 14. *Pf.* 106. 35.

Ans. It is plain, that these are nothing to the Purpose; for in that of *Exra.* 9. 14. It is Evident that the holy Man confesses and laments their joining in affinity with the People of these Abominations. And in *Pf.* 106. 35, 36, 37. That which the *Psalmist* Complains of his Forefathers was, that they were mingled among the *Heathen*, and learned their Works

and served their Idols, which proved a snare unto them, yea, they sacrificed their Sons and Daughters unto Devils. But there is not the least mention made of their Confederating with them in War.

IX. The great Argument which Mr. Gillespie and others, bring against our Associating with Popish Nations, is that it may ensnare us in their false Religion.

But this may be objected also against Confederacies for Commerce, as to these that Traffick with them; and in my Opinion it holds more strongly against these, because ordinarily there is not so great Necessity for Covenants in Commerce, as in War; the most of the things we Trade with them for, being to support *Luxurie* and *Vanity*, which we might be without.

And if *Protestant* Princes, would take due care, to have Wise and faithful Officers in their Armies, and would raise their Souldiers, not out of the refuse and dregs of the People, but gather them of sober and Conscientious Men, and have wise and godly *Chaplains* to their several Regiments, there would be small hazard of having our Armies Corrupted by Popery, thro' their converse with *Papists*, either in their Camps or Winter Quarters.

The beholding the Fopperies that are in the *Popish* Worship, are no Temptation to well instructed, *Protestants*; And their most plausible Arguments are of as little force with them.

Upon the whole, we see plainly that the Case of the *Jewish* Nation, does not at all quadrate with that of *Protestant* Nations now; There were peculiar and special Reasons, why GOD would not suffer them to make Confederacies in War with Idolatrous Nations, which will not hold as to *Protestant* Princes and Nations.

I. GOD would have the *Israelites* (to whom he was the Sovereign Lord and King,) in a manner different from all the Nations of the Earth, solely and Entirely to depend upon himself for Protection, against all their Enemies; and to make them the more sensible, of this, he gave them some injunctions concerning their Civil Affairs, which may seem very odd to *Worldly Politicians*; particularly these two *Dent. 17. 17.* That the King should not greatly multiply Silver or Gold: And that other *Ex. 34. 23, 24.* That all their males should every year appear before him at their Solemn Feasts; and he tells them, that they needed not be affraid so to do lest their Enemies should then invade their Coasts, for they should not do it.

II. They had no need of that humane Device of Alliances or Confederacies, for he promised to them, that if they walked in Obedience to his Laws

Laws, besides all other Temporal Blessings, *Five of them should Chase an hundred and an Hundred put a Thousand to Flight*, and the whole series of the History of that People shews that GOD did exactly fulfill his Promise, and that sometimes in an Extraordinary yea Miraculous manner.

III. GOD was their supream Governour and King even as to their external political Government, & therefore as he had the sole Power of making Peace or War, so also to give them Orders to make or not make Confederacies: Whence it evidently follows, that their Confederating with any Forreign Nation, in opposition to his Laws, as it was a plain distrust- ing of his Promises, and disclaiming his Protection: So it was plainly the Crime of *Lese Majesty* and *High Treason* against their Sovereign.

Now it's plain, that the Case of Christian Nations is quite different from that of the *Israelites*, as to all these. As to the 1st. GOD doth not require of them such an immediate entire Dependance upon him for Protection: He doth indeed require their Dependance upon him for Protection, but it is in the due use of ordinary, Rational and Probable Means, otherwise we but tempt the LORD. As to the 2^d. They have not such Temporal Promises made to their Obedience, as that *Five of them shall chase an 100, & an 100 put 10000 to Flight*, and it were Madnets to attempt this, without a special Revelation. As to the 3^d. It does not Quadrate to Protestant Nations, for GOD is not their External civil Governour, as he was to the *Jews*; nor has he given them any Law as to Confederacies with their Neighbours, either of the same, or a different Religion, and therefore the Confederating with *Papish* Princes tho' *Idolaters*, can be no Sin, because it's no Transgression of any Divine Law given to them.

But if what is said for the lawfulness of Confederacies with Idolaters should be disproven, as I believe it never will, yet this cannot at all affect the Church, which has no hand in making of them, nor is her approbation of them ever desired: And seeing they are Capable of being Robbed and Murdered by bloody Tyrants, the Church without breaking any Law of God or Man, may pray (whether they be the Kings Allies or not) for their success against Robbery and Murder, and that is all he can Charge the Church with. But for his further Instruction I remit him to 2 *Kings* 3. Chap.

I come to consider his Second Assertion. *That the Church of Scotland hath gone into the Union*, This he offers to prove from *Pag.* 28, to 33 inclusive, and that with great confidence, but he never talks more confidently, than when he hath least reason.

If I then refute what he says to prove Ministers their going into the Union, his whole Argument falls. Well

Well then, supposing that by going in to the *Union* he means an approving of any Thing that is sinful in it (which he must do else he speaks not Sense) I deny the Charge : And in Order to refute what he says against the Church, shall lay down some positions, which at once will obviate and remove several trifling Cavils, which he hath here and there interspersed in this Argument, as also make way for the more clear answering his pretended proofs of Ministers going into the *Union*.

I. That even these Dissenters who stretch Things to the highest Pitch, yet do not think that every Thing sworn to in the *Covenant* is immutable. The very Scope of much of the Book called, *The Bush burning and not Consumed* is to shew that Kingly Government may be rejected and how the Nation is to be Modelled in that Case.

II. The *Humble Pleadings* owns that our *Covenants* oblige us to nothing that we are not obliged to by the Word of God antecedently *Pag. 4.* Now it will be impossible from the Word of God to prove that by a Divine Right *The Kingdom of SCOTLAND* must terminate at *Berwick* and not at *Newcastle*, or that the whole Island may not be under one Kingdom if the terms were just.

III. As to the Civil part of the Terms, the Parliament were Judges and not the Church. *Confess. Faith Chap. 3, §. 5.* As to the Religious Part the *Vindicator* with impudence enough tells us *Pag. 18.* That the *Unioners* strongly affirm, that the *Commission* of the *Assembly* sought nothing, but to have the Act of *Security* made an irritant Clause of the *Union*. But whether the lie ly at his door or theirs, it is a very gross one ; for the *Commission* did remonstrate against the Bishops of *England* their Power over us, and against the establishing their Hierarchy and Ceremonies in *England*, which *Remonstrance* was Printed and dispersed over all the Nation.

IV. That part of the World which is now *Christian*, was so, before it was *Papish* ; were they not then obliged to prevent Corruption ? To bring the Corrupters to condign Punishment ? And to assist one another, and not be separated from that blessed *Union*, and to use all means for these blessed ends according to their Stations, even as we are now by the Solemn League.

Now dare the *Vindicator* say that this did oblige them yea or warrant them, when *Popery* overflowed, to reject Magistrates who were *Papish* ; sure it was lawful for these *Papists* to set up Governours and Parliaments ; for to be *Papists* was bad, but to destroy humane Society was a further Aggravation, Government being as necessary to humane Society

ciety as *Meat, Drink and Air* is to particular Persons. The *Vindicator* pag. 238. Grants this to *Papists* tho' sad Corrupters of a *Pure and Holy Religion*, and says expressly that they had the *Law of Nature and Nations* for their so doing: Our national Covenant plainly confirms the same Thing, as any may see by reading of it. Now suppose there were a remnant of *Orthodox Christians* among them, sure they might not have rejected the then Government warranted by the *Law of Nature and Nations*, notwithstanding of the *Idolatry* of the Persons: I hope the *Vindicator* will not be so bloody, as to say that these Kingdoms who extirpated all true Christians, had after that lawful Magistrats, but not till that was done.

V. If horrible *Idolatry* and other *Errors*, That *Durham* says occasion the Name of the *Beast*, 666, Did not hinder Magistrats to be lawful, according to the *Vindicator*, even tho' they thrust out former *Purity and Reformation*, then lesser Errors will not surely deprive People infected with them, of the Liberty secured to them by the *Law of Nature and Nations*. E. G. Suppose an Error prevail that *Prelacy* and *Ceremonies* be Established in *England*, and the *Bishops* have Vote in the *United Parliament*, it is not near so ill, as *Popery*, nor does it hinder obedience to the Magistrats and Parliaments in lawful Things. In our *National Covenant*, The Acts of King *James*, 1, and 4. tho' they and their Parliaments were *Popish*, yet are approved not only as Things good in themselves, but as just and binding Laws, as the whole tenure of the *Covenant* shews: And may we not plead the like Privilege to *Protestant Parliaments*: Must humane Society disband till People that are *Prelatick* turn *Presbyterian*, or till they quit perhaps a lesser error. Why the *Vindicator* is more Favourable to *Papists* than *Protestants*, himself knows best.

I add further that our Church was at first free from *Prelacy* and sworn against it as the *Assembly*, 1638, declares: Yet, in their annulling the Acts of the pretended *Assemblies* Pag. 10. 11. &c. They do not give it as a Reason of their Nullity: That *Bishops* were Members, but that they were not chosen by the *Presbytry* for that End; will any say then tho' their sitting in *Parliament* be a great *Grievance* that it is cause to annull the *King* and *Parliaments* Authority, which by a clear deduction from the *Vindicators* own Principles, is founded on the *Law of Nature and Nations*.

VI. That these who approve not of all Things in a Treaty, may yet complain of the *Breach of Faith* when their *Just Rights* secured thereby are Impaired. When these of *Strasbourg* in 1681, made a disadvan-

ageous agreement with the *French*, by which they were to deliver up the Church called that of *Our Lady* to the *Papists*, reserving the rest to the *Protestants*; might not they complain of the Infringement of what was reserved? Incorporating alliances or others, make no differences here: The breach of publick *Faith* may be Complained of in either.

Before I consider his proofs I shall take notice of one Remark the *Vindicator* hath, and whereof he seems to be very Vain; It's in pag. 18. *That the Act of Security for our Church is Contradictory to it self, because it provides that the Church of SCOTLAND be secured in all Time coming in Doctrine, Worship, Discipline and Government, as before the Union, and yet the Union gives a civil Power to 26 Bishops over them.* Had the *Vindicator* weightier Things to say he might have forborn this, for every intelligent Person may see, there is nothing in this at Bottom: The plain meaning is, that tho' the *Parliament* wherein are Twenty Six Bishops (which we regret) are to have Power over us in civil Things, they are not to Violate, our *Rights* with respect to our *Doctrine, Worship, Discipline and Government*, but these are *Rights* reserved from their encroaching upon.

These Things being laid down it is easie to answer the *Vindicators* proofs of Ministers going into the *Union*,

The first and second are taken from the Church's accepting the *Act of Security*, and thanking King *George* for Ratifying and Confirming the same by his *Oath*. But is this an Argument to prove Ministers going into any Thing sinful in the *Union*? Sure, that is not the bad part of the *Union*, That our *Doctrine, Worship, Discipline and Government* are engaged not to be wrested from us. The *Union* was bad in somethings in the *Making*, but it will be sinful to make it worse in the *Execution*; may not the Church Remonstrate against that, and may she not thank King *George*, that he hath Sworn he will not be injurious to us, and make us worse than the *Union* hath made us, without approving any thing sinful in it? One would think this was harmless enough.

His third Argument, fetches a great Compass to no purpose, he says, *That some few Prelates are Ordinarily in the Kings Council, and that observing Fasts and Thanksgivings appointed by the King and Council, is an evidence of the Church's consenting to the Union, that made Prelates Lawgivers to Scotland.* I Answer, It's not so much as a proof that they consent to the *Prelates* being *Counselours*, which is less then being *Lawgivers*. Nor does owning the *Authority* of *Parliament* prove, that the Owners do approve of the *Bishops* being there. It says indeed, that they look not on them

them as sufficient to overturn the Parliaments Authority; And where did ever the *Assemblies* of this Church reject *Parliaments*, because *Bishops* sat in them. The *Covenanters* engaged to use their endeavours to purge *Parliaments* but not to count all their Preceeding Acts null, tho' *Bishops* had sitten in them many Years before 1638. And why is the *Vindicator* more seirce against *Protestant Parliaments* with *Bishops* among them than *Popish Parliaments* with *Popish Bishops*? All the *Protestant Churches*, he knows well, are against him. I shall not imitate him in his vain piece of Pageantry of drawing up a large List of Divines, in a matter so clear and undeniable. And this will warrand us to pray for the Parliament, tho' we use not the particular Form named by him, Page 18. 19. It is Ridiculous in him to say our Praying for the *Parliament* is a *Declaration*, we would have the *Bishops* to Sit in it. Will any Man think, that when we Pray GOD would preserve the Nation, we hereby aver, that there are none in it deserving Death or Banishment? The *Vindicator* may value himself upon these Trifles as he pleases, wise Men will not.

He blunders extreamely in what he says upon this Argument, Page 30. Taking *Essential* for the same with *Proper* and *Peculiar*; *Animality* is *Essential* to a Man, yet not *Proper* and *Peculiar*; And so the Church has power to appoint Fasts and Thanksgivings, but this is not *peculiar* to them, the *Magistrate* hath a Power also, nor was this ever denied him by the Church of Scotland. He belies *Calderwood* when he makes him deny the *Magistrate* this Power, for there is no such Thing in the place cited.

As to what he says of the *Commission* 1714, there is nothing in it, but Malice and ill Nature. The *Commission* appointed the *Thanksgiving* and Specified the Causes thereof, but left the Day blank for the King to choose; a great Crime indeed: And as to his fulsome *Burlesque* of the King's contradicting the *Commissions* *Cypher*, he might have known: That always with an Act for such Things, there is really Application made by Supplication for the *civil Sanction*; So the King might well say, that Application was made for setting a part a Day of *Thanksgiving* without contradicting the *Commission*.

As to his 5th Evidence, of the Church's going in to the *Union*, (he wants the 4th) viz. The *Assembly* 1715, refusing to Address the King for Dissolving the *Union*. I Answer, It is well known, that Affair was set on Foot by the Enemies of our Church and State, on purpose to Embroil the Nation by an unseasonable Application; but the *Assembly* (blessed be GOD) were not to be imposed upon by the Tricks of avowed Enemies, tho' under the *Mask* of Friends; they knew that the unseasonable repre-

separating Grievances hinders the Redress of them, but it is no wonder, that a profest Enemy to King George, would have had a handle, given to his Enemies.

His 6th Argument is a total extravagance from the Point in Hand. *Ruling Elders* could have Communicated with the *Church of England* occasionally, and perhaps did when an *Union* was not so much as talked of and tho' the *Church of Scotland* approves not that, yet the *Vindicator* knows many eminent Divines at Home as *How, Bates, Baxter*, both the *Henry's*, yea generally all the Divines that were turned out on the fatal *Bartholemew Day 1661*, (and yet *Britain* never had a set of Ministers more eminent for Learning and Piety than they) did approve of it and practise it: And *Protestant Churches* abroad allow of it, particularly the *Church of Geneva*, as is clear from their Letters to the *universities of England*, not many Years ago: It is false what the *Vindicator* asserts, That what is tolerated in *Ruling Elders* may be so in *Ministers*, for in all Times of this Church *Civil Places* were tolerated in *Elders* and yet declared unlawful in *Ministers*, and we own a less fault will depose a Minister than an *Elder*, but it will be found hard to Depose a *Ruling Elder* if worthy, because he agrees in that Point of *occasional Conformity*, with these Eminent Divines before mentioned. However it is neither like tolerating *Nicolaitans*, nor is it the least proof of approving the *Union*, tho' it should be called a negligence in *Church Censure*. But what thinks the *Vindicator* of Mrs. Taylor and *Gilchrist* their admitting these to the LORD's Table who had taken the Oath of *Abjuration*, frequently some of them, seeing according to him it's such a horrid Scandal.

His 7th Argument is from swearing the Oath of *Abjuration*, This comes in at great Length in his next Chapter, where it shall be fully considered. Only I cannot but notice his base Disingenuity with respect to the *Authors of the Dialogue betwixt a Minister and two Elders*, and the *Answer to the Oath displayed*, he asserts confidently as a Matter undeniable that they own Swearing the Oath, ratifies the *Union*; whereas they expressly affirm the contrary, particularly the last, as any may see Pag. 18, yea he is so far from owning that the swearing the Oath, ratifies the *Union*, that he denies sending *Commissioners to Parliament* does it, as well he might: Why may not *Shires and Burrow's* without approving or ratifying the *Union* by the Law of *Nature and Nations* make use of the Power allowed them till GOD send better as well as the *Vindicator* allowed *Protestants* to make use of *Popish Rulers* till God sent better.

As for his 8th Argument drawn, from the Bond of Association to appear against

against the Pretender in defence of our Religion and Liberties. It sounds well enough from the Mouth of a Papist or avowed Enemy to the Protestant Religion and Succession; but it is abominable in the Mouth of a Presbyterian yea or true Protestant. What would this Man had Protestants have done when their All was at the Stake? Would he have had them ly by, till the Union had been Dissolved, till the Hierarchy and Ceremonies of England had been abolished? Or would he had them join with the Pretender, who with an Army of pious Papists and Prelatists, was coming (may be) to dissolve the Union, and abolish Episcopacy and Ceremonies: but thanks to GOD we were not the Fools to follow his pernicious Counsel. We believed and were perswaded there was so much Excellent in the Constitution both of Church and State (tho' he ridicules the Expression) as to warrant, not only our using of it, but venturing our Lives in the Defence of it: And tho' this was no Deed of the Church, yet it was most seasonably framed by a Society of Honourable and Worthy Persons who had much at Heart the then State of Affairs, and never designed by it to ratifie the Union or defend Supremacy and Ceremonies, as the Vindicator Maliciously affirms pag. 32.

As for the Protesters rising in Arms against the Popish Pretender there is no great Occasion for boasting upon this Account. We know the goodwill of some of them in Assisting Drumfries, against the Rebels: And that others of them were for sending their Party to Merton-Mure quite another way, and so leave Drumfries exposed while they were gone upon a Fools Errand Elsewhere.

As for his Calumnie (pag 24.) That Jurant Ministers threaten Banishing these unto America who forsake this National Church: What shall he do but have recourse to malicious Fiction seeing he hath a Stomach for it? Truth will not serve his Turn.

Now I'm through his idle Cavils upon the head of the Union, on which he founds his Negative and Positive Separation. I shall conclude all with a strange Paradox and yet a certain Truth, viz. That according to the Vindicators Principles pag. 49. 50. The Earth cannot Vindicate him from going into the Incorporating Union; Because all the Taxes that are Levied are for supporting King George's Government as the Acts profess: And this (says he) is maintaining the Union, which abolishes the Solemn League, these Taxes are appointed to uphold the Laws, and amongst others, these that Enact such to be punished as Traitors who attempt to seduce People from His Majesty's Obedience, Further did not Mr. Henburn and his Party own the Queen even after the Union as is clear from Humble Pleadings pag. This Book is adhered to by Mrs. Gilchrist,

Taylor and Riddoch in their Protest given into the Synod of Drumfries 1715. Finally does not the *Vindicator* joyn with Mrs. Hepburn & Taylor & does not Mr. Hepburn own King George: And did not Mr. Taylor when the *Presbytry* were going to his Church to try his Scandals come out to them and refuse them Access, because (as he said) at the desire of some eminent Persons in the Government, he was met with some People to concert Measures for the Defence of King George's Government, hereby according to the *Vindicator* they went in to the Union, receiving a King whose Title is an irritant Clause of the Union, bound to maintain the Hierarchy and Ceremonies of the Church of England: contrary to our Fundamental Charters in 1648 and 1649, that allows none but a covenanted King, *Quis talia fando Temperet a Lachrymis.*

CHAP. III. Sect. 1. Pag. xxxiv.

I come now to consider the *Vindicator's* Third Chapter, which his Party think *Impregnable*; I must needs say, That if his Arguments be as strong against the Oath, as his Observations upon a Clause of the Answer to the Oath Displayed are Ridiculous, they will prove very *impregnable* indeed.

That Author says, *If it be made appear by one good Argument, that the Supremacy is in the Oath, he will Rencunce it, and whosoever (if of the Church of Scotland) apprehends that to be in the word Dignity, and notwithstanding takes the Oath, Sackcloth will scarce remove the Scandal given thereby.*

These are as innocent Words as one could wish, yet the *Vindicator* remarks after his wonted Wisdom, that the Answerer, looks upon it as lawful for English and Irish Nations to Swear to the Ecclesiastical Supremacy, why, because he Names not the Censure that other Churches should inflict, tho' he owns it deserves Sackcloth in Scotland.

His 2d. Inference from the Answerers Words is, *That others not of the Church of Scotland might understand the Word Dignity to comprehend Ecclesiastical Supremacy, and Swear the Oath in that Sense.* Whereas the Answerer denies directly the Supremacy to be in the Oath at all, and so without misunderstanding it, they could not Swear to the Supremacy by the Oath. This promises not *impregnable* reasoning for the future.

The chief thing he asserts and attempts to prove in this Chap. is this. That Jurants by Swearing the Oath of Abjuration, have Sworn to Maintain English, Erastian, Supremacy, Prelacy, and English Popish Ceremonies

‘ *monies*, and that *Non-jurants*, by joining with them, and by Concurring in Acts of *Assembly*, have approved that Oath to be free of Publick Scandal. Therefore they are to be Separated from Negatively and Positively. This he pretends to prove, and if his proofs be as clear and evident, as his assertions are bold and confident *Jurants* will yeild the Cause, and acknowledge with the *Answerer* to the Oath Display’d, that *Sackcloth* will scarce remove the Scandal.

In order to prove this bold Position, he layes down *Twelve Concessions*; which he says *Jurants* and *Non-jurants* grant, and cannot deny. But I must tell him he is much mistaken in his *Reckoning*, for they neither do nor can grant them all, and there being so little of Argument in them, it is not worth *While* to go over them particularly; any thing of weight shall be considered in our Progress.

I come to consider his great Argument, by which he would prove that the Oath of *Abjuration*, in it’s proper and Literal Sense, obliges *Jurants* to defend *Eraastianism*, *Prelacy*, and *Popish English Ceremonies*. The Argument he uses is this, ‘ That in Regular or Limited Monarchick Governments, an Oath of Allegiance, obliges the Swearer to defend every part of the Constitution of that Government, and all the Laws, tho’ never so Sinful, for this he cites the Judgment of Kingdoms and Nations. Pag 11.

To make this Matter as clear as Possible, I shall, 1st Prove that it is consistant with Regular Monarchick Government, and with Reason, that it should be otherways. 2^{ly}, That in many Regular or limited Monarchick Governments, Subjects are not obliged to maintain all the Laws. 3^{ly}, I shall answer what he says for the Proof of his Assertion.

As to the First, it is very easy, for 1st. If his Assertion were true, then it would follow, that whenever any one sinful Act were Enacted, there could not be an Oath of Allegiance given, nor Promise of it neither; and how Prejudicial this would be to Humane Society, every Body may see, for what greater folly and Tyranny could be expected, under the most absolute Government, than, for a Man to be exposed to severe Suffering if he thought but the least Law sinfull: And what a Prejudice would, this be to the Government, to lose the Service of many good Subjects meerly upon this Account. 2^{ly}, The *Vindicator* himself owns, that when *Poperie* prevail’d in a Kingdom, yet the King legally set up, hath the Right of Nature and Nations on his side, and by Consequence, GOD commands Subjects to give him due Obedience, as their Lawful Sovereign; and by as clear Consequence, they may Swear it according to Ps. 119, 106. Yet I am sure there could not mis but be several sinful

Laws

Laws Enacted in such a Kingdom, which *Protestants* could not Swear to observe.

As to the Second, It is no less evident which I shall make appear 1st. from several Instances. 2^d. By some other Arguments to refute his wild Assertion.

I. I instance in the Protestant Church of *France*. The Ministers of *France* when they were Established by EDICT, Swore Allegiance to their Kings, as *Quick* in his *Synodicon* shews, where he relates the very form of the Oath: Now if what the *Vindicator* asserts were true; In a Nation, where the *Pope* by Law is declared Christ's Vicar, People could not call the *Pope* *Antichrist*, and yet call themselves Faithful and Loyal Subjects: Nor could the *Prince* Write to them that he was assured of their Inviolable fidelity to him, yet the *Third Synod of Charonton*, would not forbear calling the *Pope* *Antichrist*, tho' the King desired it, and they termed themselves and he acknowledged them as faithful Subjects. *Quicks Synod.* 2 Vol. pag. 427. and pag. 327. One of the *Kings Secretaries* is Member of the Synod of *Alinson*; And *Saint Mars* a Protestant is the *King's Commissioner*, and the King in his Patent calls him a Person of approved Loyalty to him; and the Synod says, he is a Person of Great Piety, (they do not say he is guilty of Perjury) Now I am sure these who call the *Pope* *Antichrist*, and are daily endeavouring to pull his Power down, will not engage to support it, as they must needs do by swearing an Oath of Allegiance if the *Vindicators Maxim* hold: This was far from being the Current Exposition of an Oath of Allegiance in *France* and they wanted not Lawyers among them.

It is worth our Observation also that in *France* before the Protestant Religion was tolerated, Lawyers there reckoned, that to maintain the King's Authority and pay him Allegiance, was one Thing, and to maintain Popery was another. *Anna du Bourg* an eminent Lawyer, and Member of the Parliament of *Paris* and afterward Martyr pleaded for the Protestants, that tho' they rejected the *Pope*, yet they broke not the Laws of Allegiance to the King, which must be the Sense of these Words. How can they injure the Prince who never Name him but in Prayers for Him? Are they accused of breaking our Laws, perverting the Allegiance of our Cities or Provinces, no, the greatest Tortures could never extort a Confession that they so much as thought of any such Thing. This was in the Year 1559, when *France* was a limited Monarchy. *Continuation of Sleidans Hist. Lib. 2. pag. 31.* The *Vindicator* would have told him that Allegiance meant Obedience to all the

Law

Laws, and that it was nonsense for him to say these perverted not the *Allegiance*, Of Citys and Provinces, who Exhorted People to Impugn *Popery*; a *Fundamental part* of the Laws of that Nation.

II. The *Papists of Ireland* are tolerated in their *Popery*, as the *Vindicator* tells us, and is clear by the *Articles of Limrick*, Anno, Yet are required to swear the *Oath of Allegiance* which they do, and they have it provided that no other Oath shall be imposed upon them, the reason of which is manifest, because other *Oaths* may be against their Principles, which a *Simple Oath of Allegiance* after they were subdued is not. This is a Demonstration that the *English Government* did not intend that an *Oath of Allegiance* should oblige to all the Laws.

III. This is evident from the *Principles and Practice* of the *Old Covenanters in England* which I shall make manifest in several Particulars.

First, Mr. *Baxter* who writes of the *Oaths* to King *Charles I.* to the *Rump Parliament*, of the *Oaths* after King *Charles the II.* returned; & gives the Arguments against such as were objected against, yet never mentions this as objected by any, that an *Oath of Allegiance* obliged to all the *Laws* for the Time in being: And they that will read him, will find that he was neither ignorant of *Politicks* (which he both studied and Wrote of) nor unaquainted with *English Lawyers*.

Secondly, He affirms that it is the Judgment of *English Lawyers* (indefinitely) that to say, that People may not Petition for altering any Thing that is against their *Felicity*, is to oppose that *Liberty* which is woven into the *Constitution* of the Kingdom, by the *Fundamental Laws*; and avers that that *Liberty* cannot be taken from them, but by changing the *Constitution*; Yea, and reducing them to a state below Subjects: *Baxter's Life part. 2. pag. 412* yea he tells us, that the King in many of his Declarations against the Parliament, asserted he would maintain that: So we see what it is to be a Subject according to Law, *Viz.* that it does not hinder them their *Liberty* to Petition against what is amiss; yea that to deprive them of it, destroys the *Constitution* properly so called and sinks them below the state of *Subjects*.

Thirdly, Doctor *Bates* also informs us that the Parliament made an Act declaring that it is the *Privilege* of the Subject, (and so a part of the *Constitution* as I think, since it is reserved from the *Legislative* and is the *Right* of all Subjects) to *Complain, Remonstrate, Petition* to King or Parliament, or advise with Members of Parliament, for altering any Thing amiss in the Government of Church or State, Established by Law.

Fourthly, The *Vindicator* by extending the *Constitution* as he does, differs extremely from these *Covenanters*, who thought the *Covenant* still binding in *England* in King *Charles* the Second's Time, and the *Vindicator* favours the *Episcopalians* against them: *Bishops* had been a part of the *Legislative* for many hundreds of Years, and as the *Vindicator* acknowledged the King swore to maintain their *Privileges*, yet the *Covenanters* denied they were a part of the *Constitution*, and so answered an objection drawn against the *Covenant*, from this, that the *Bishops* should not have been cast out, being part of the *Parliament* and so of the civil Government. To this the *Covenanters* answer, that the *Parliament* declared, That they were no *Constitutive, Essential, Unchangeable Part*, without whom, the Acts of *Both Houses* were invalid, they were but part of the *Lords House*, where they might be overvoted.

Again they urged, that *Abbots* had once also a place in *Parliament*, and yet are taken down, and that not unlawfully. Now according to the *Vindicator's* Maxim, neither *Abbots* nor *Bishops*, could have been removed without manifest *Perjury*; yea, the *Solemn League* could be Sworn by none that had taken an *Oath of Allegiance* without direct *Perjury*. So we have here the *Covenanting Parliament* of *England* against the *Vindicator*, as also the *Persecuted Covenanters* there, against him (for Mr. *Baxter* Writes in their Name in General.) and the Reasons both of the one and other, in favour of the *Covenant* against him. See Mr. *Baxters* Life part 2. page 415.

V. This is also evident from the Principles and Practices of our Fathers the *Old Covenanters* in *Scotland*: This Nation as the *Vindicator* owns was still one of these *Regular Monarchick Governments* yet in the Year 1580, when *Patronages* had been long Established by Law, as they continued long afterwards, the *National Covenant*, which contains an *Oath of Allegiance* was taken. And in the Year 1584, an Act of *Parliament* was made appointing all to be punished with *Death*, who declined the Authority of the *King* and his *Council*, upon which Mr. *John Welsh*, Mr. *Robert Dury* and others were condemned about Twenty five Years after; yet that did not hinder the said *National Covenant* to be Sworn in the Year 1590. And this was but six Years after the making of that Act, which was recent enough to them, tho' it be Antient to us. Now who will say, that the *National Covenant* allowed the *Death* of Mr. *John Welsh*, and Ratified his *Banishment*; or Swore to Maintain the Act of *Patronages*, which is more than Ordaining Ministers upon *Presentations*, yet all this they must have done, if according to the *Vindicator* an *Oath* of

of *Allegiance* bind to the whole *Constitution*, that is to all the *Laws* in being at the time of taking it.

I may subjoin the Testimonies of our Assemblies in 1638, when Ministers had *Laws* standing against them, yet in their *Letter* to the King, November 21. 1638, they stile themselves his most humble and loyal Subjects: And a little after they say; *It has been our greatest Care and Endeavour next to the will of Jesus Christ, the Great King of his Kirk, Redeemed by his Blood in all our Proceedings, joined with our hearty Prayers to GOD for a Blessing on your Majesty's Person and Government, to carry our selves with such Moderation and Loyalty, as befitted the Subjects of so gracious a King, According to the Vindicator and others, as wise as he, these two could not stand together, to have regard to the will of Jesus, and pray for a Blessing on that King and his Government.*

The Assembly in August 1639, tell his Majesty by Supplication—
‘ That we never had nor have any thought of withdrawing our selves
‘ from that humble and Dutiful Obedience to your Majesty and Govern-
‘ ment, which by the Descent, and under the Reign of 107 Kings is most
‘ cheerfully acknowledged by us and our Predecessors.

Mr. John Hepburn, and every Weaver of his Party were Lawyers enough, for many Years, to Separate from the Church of Scotland, because the Oath of *Allegiance* promised the King unlimited Obedience, (tho’ it contained no more than our Fathers the Old Covenanters, both Swore and acknowledged to be due to their Kings) If Mr. Hepburn be Converted by the *Vindicator* from that Errour, he will own however, that to err as to the meaning of an Oath, is no Graceless Mark; yea, may consist with Grace, Grace in Exercise and Blamelesness: And how little less was it than Swearing it to be Unlimited, when in Preaching, yea, in Praying to GOD, with great Fervour, he called it Unlimited, and Separated upon that account, and averred that the nearer he was to God at any Time, he was the more convinced, that he was in the Right.

Further, the *Vindicator* knows very well, that the Members of Parliament both in Scotland and England, took Oaths of *Allegiance* to King Charles I. (as all Members of Parliament do to their respective Kings every where) when they were just going to abolish Prelacy, Supremacy, &c. did they Swear to Maintain these by Swearing the Oath of *Allegiance*? The *Vindicator* causes them make not only a sorry but a Scandalous Figure as he represents them; And the Jurant Ministers, now need not wonder that he rages against them.

From these Instances, the Reader may clearly see, how absurd and ridiculous the *Vindicator's* Assertion is, That an Oath of *Allegiance* obliges

to all the Laws; We see it is against the common Sense of our own and other Nations, and I'm Perswaded is against the common Sense of Mankind. To expose this foolish Notion yet farther, take these following Particulars very briefly.

“Mr. *Durham* on the third Command *Glasgow* 1676, page 84, says, these Conditions are to be observed in all Promissory Oaths, and it is sometimes fit to express them, sometimes not, if GOD will,— and as far as it shall be lawful, and this especially is to be understood of indefinite Oaths.

“If Oaths to Kings bind to all the Laws, then Oaths of Souldiers and Members of Incorporations would do so too, but Mr. *Durham* p. 85, says, These Oaths cannot be altogether condemned, because a Man in that Case understands the Oath in the first place as binding to all necessary and lawful Things. And in the second Place, to all essential Things, pertaining to the being of the Incorporation. It seems Mr. *Durham* knew not the Sense that is said to be common all over *Europe*.

“*Puffendorff* well acquainted with the Laws of *Europe*, de *Jure Nat. & Gent*: Lib. 4. Cap. 2. is of the same Mind that indefinite Oaths, have this tacit Condition that the Swearer will do what is Just.

“*Anno* 1689 Duke *Hamilton* told *Tarbet*, That the Convention would turn it self into a Parliament without the consent of the *Bishops*, since they had Voted them a Grievance. *Memoir of North Britain* pag. 83. When *Presbytery* was established, yet they rescinded penal Laws and took away *Tests* and other Letts, that they might Capacitate all *Protestants* for Employments without Distinction, and that every one might have full Liberty to Serve GOD in his own Way. These are the Words of the Act pag. 85. Yet they continued the Oath of Allegiance.

“The Dissenters are excused by Toleration from Subscribing *A7*. 34. 35. 36. and part of 20 and 27 of the Church of *England*. neither *High* nor *Low Church* knew the *Vindicators* Sense of the Oath.

“Mr. *Phillip Henry* took the Oath of Allegiance to King *Charles* 2d November 1660, and in his Diary hath this Memorandum on it. GOD so help me as I hope to do accordingly, see his Life Pag. 73. Yet he would not take the *Oxford Oath* which came a little after, because said he, that is to swear Allegiance to the *Bishops*, as indeed it was expressly. Yet Mr. *Henry* had much acquaintance with eminent Lawyers as his Life tells us. And it was undoubtedly upon this Account, that Oaths of Canonical Obedience were invented, because Oaths of Allegiance do not bind to the *Bishops*, and consequently not to all the Laws at the Time in being.

“*Bisson* on *Christian Obedience* Pag. 520. says, I never denied that the People

People might preserve the foundation, freedom and form of the Common wealth which they foreprized, when first they consented to have a King.

By these short hints the intelligent and attentive Reader, may clearly see the Falſity and Abſurdity of the *Vindicators* Poſition.

But becauſe this is the *Main Foundation* upon which the *Vindicator* builds; and if it ſhould be regarded would have an ill Influence upon any Oath whatſoever which may be required. I ſhall add yet ſome more Arguments to refute this Aſſertion. That an *Oath of Allegiance* obliges to the whole Laws.

I. Seeing the Church of *Scotland* amongſt other things, hath the *Confession of Faith* eſtabliſhed; The Law not only permits, but commands the Miniſters of the Church of *Scotland* to ſubſcribe; that *Chriſt is the only head of his Church*, and he may be depoſed for teaching otherways; and the Depoſition will be valid in Law; certainly then when a Miniſter of the Church of *Scotland* ſwears to obey the *King* according to Law, he does not ſwear to maintain the *Kings Eccleſiaſtick Supremacy*; for the Law Commands him, to maintain that *CHRIST is the only King and head of his Church*; So then the King who Governs the whole of his Subjects; Swears to the whole of the Law as his *Coronation Oath* bears; but that does not hinder the Subjects to ſwear each to their own ſhare of the Laws that concern them and no further, and it's Evident that to obtrude ſuch Laws upon one Party, that do only bind another Party according to Law, does unhinge the whole *Conſtitution*.

If it were not thus *Duke Maurice of Saxony* and the *Elector of Brading* being Proteſtants, and ſo hating many of the *Popiſh* Laws of the Empire, could not with good Senſe have Wrote to the *Emperor Maximilian* that he, (*viz. The Emperor*) had good experience of their Loyalty, Affection and Duty: neither could they deſire him to give them Cauſe to Glory, that the fidelity and Service which they had performed to him was well rewarded, which they Wrote as *Sleydan* records at length, *Lib. 23. pag. mibi. 535.* And the *Vindicator* himſelf owns, that the *German Proteſtants* continued in Obedience to their *Popiſh Princes*, which he approves of, and does he think they ſware no Oath of fidelity.

II. It were great Madneſs (as was hinted already) to impoſe an Oath of Allegiance obliging to obey all the Laws, for at that rate a King might loſe needleſſy the Service of his beſt Subjects, for they could neither ſwear nor promiſe Obedience, if there were one unjuſt Law made; yea if they but apprehended any one Law unjuſt, And I doubt, If there is that *Regular Monarchy in Europe*, in which all the Laws are believed to be

be just and Lawful by any one Man. As for *England* the Dissenters think *Prelacy* should be abolished, the moderate Church Men think their Discipline should be reformed and many Laws taken down, The Tories think that *Toleration* to Dissenters should be abolished. In *Scotland* Mr. *Hepburn's* People such of them as own King *George* complain of many things. The *Vindicator* owns that the Established Church Complain of the *Toleration* of Heresies and Patronages, yea they complain of many other things, tho' they think King *Georg's* Right very valid. The *Episcopalians* would have *Presbytery* Abolished, even these of them that are clear to Swear *Allegiance to King GEORGE*, and no doubt other Kingdoms have their Grievances also.

III. I may add to explain what is said; Where was there ever a Constitution since the *Jewish Theocracy* with no Law wrong, not when the *Solemn League* was taken, I'm sure, and if it was not then, can the *Vindicator* give any other Instance? Now can any Body in Reason think, that when *Calvine* and *Durham* both on the 3d Command, place Oaths of *Allegiance to Kings* amongst Lawful Oaths, that they judged there were no such Lawful Oaths in any Kingdom, or at most but for a very short Time (if the *Vindicator* will maintain there was no Law wrong in the time of the *Covenant*.) Besides do the Members of the reformed Churches at this Day approve all the Constitutions, all the Laws as the *Vindicator* takes it, do they refuse allegiance under *Papish* Princes, whom they own Lawfull, or does the Church urge Excommunication, or our Church separate *Negatively* and *Positively* from another, Meerly upon account of an Oath of *Allegiance*? Let him give one Instance if he can.

IV. If this Maxim of the *Vindicator's* were true, no Subject could swear an Oath of *Allegiance* to the most Lawful King unless he first knew the whole Laws in the Kingdom. Now does the *Vindicator* think that all who took the *Solemn League* knew the whole Laws in both Kingdoms, all which they must be obliged to know according to him, Excepting (it may be) these which in the *Covenant* they professedly engaged to get rescinded, such as *Prelacy* and the like? Yea in that *Covenant* it is sworn, that the Subscribers shall maintain the Rights and Priviledges of Parliament, which is far harder to Explain than a simple Oath of *Allegiance*; and I find that the Parliament of *England* held it as their Priviledge (and they know best their own Priviledges) that an appeal might be made to them from Church Judicatories as appears by their Act establishing *Presbyterian Government in England*. From all which

it is plain, that this Position of the *Vindicator* Condemns our *Covenants* both *National and Solemne League*.

And I hope by this Time every Reasonable Person, will be satisfied of the Absurdity and falseness of the *Vindicators* Assertion.

Yet this is the great Ground upon which he founds that Horrid and Malicious Charge against the Jurants. That by Swearing the Abjuration they have Sworn to maintain *Errastian* Supremacy, Prelacy and English Popish Ceremonies: This he Asserts with unparalleled Impudence, and upon every Turn repeats it *ad Nauseam usque*: And yet if you look into his Book, you will find little advanced by him to support this calumnious Charge, (excepting this wild Notion of his, which I have confuted) but his own bold and confident Assertion, with his Nauseous repeating of it, by which he endeavours to supply his want of Reason, and thereby make Impression upon Credulous unthinking People.

That I may if possible, rescue some honest People who have been wretchedly abused and horridly imposed upon by this Mans impudent and incessant Clamour upon this Head: I shall endeavour, to manifest, that it is a most Groundless and malicious Charge.

Much hath been said with great clearness and strength of Reason, in several Prints, to set this Matter in a due Light; and it hath been made evident beyond all reasonable Contradiction that the *Oath of Abjuration* does not oblige the Swearer in the least to support the *Hierarchy* or *Ceremonies* of the Church of *England*; And I might without any Reflection, refer to these Papers for full satisfaction, as to what the *Vindicator* says on this Subject: Yet because his Clamour is so very great, and probably some may be impressed with it; I shall offer some few Things to clear this Matter, and these shall be mostly taken from the Conduct of the Parliament in this Affair, from the first framing of it, till this Time; whereby their Sense of the *Oath* may be clearly discerned.

1st. Let us consider, when and by whom this *Oath* was first framed: All know it was in the Reign of our Glorious Deliverer the late King *William*, and it was promoted and carryed on by the *Whigs* in Parliament, and that over the Bellies of the *Tory* Party there; And it is well known, that King *William*, and the chief Promoters of the Bill for Swearing this *Oath*, wished too well to the *Protestant Succession*, for them to hamper the *Protestant Dissenters*, who were then and still are a firm Body for it; by obliging them to Swear against their professed Principles: All know that the *Dissenters* in *England* would suffer rather than uphold *Prelacy* and *Ceremonies*, tho' some do allow *Occasional Conformity*: They have a Toleration for a total abstaining from Conformity, and to teach their

Princi-

Principles to others; Dr. Sacheverel was punished for impugning the Toleration as the Articles Exhibited against him by the *House of Commons* bear, all which were agreed into by the *Lords*: Now did the Parliament command them to Swear to Maintain these Things in the Church of *England*, which they believe GOD hates, and for opposing which, they suffered so much before, will any say that King *William* and these *Noble Patriots*, who procured the *Oath* against the *Pretender*, over the Belly of the *Tories*, did command the *Dissemblers* (who were a great part of their support) to abjure their own Principles, or be treated as *Papists*? Did never Man open his Mouth for them, (at this Time) when the Toleration was expiring, (according to the *Vindicator*) tho' in a worse Time, many Voted against the iniquity of depriving *Dissenters* of the Liberty of teaching Schools; and in 1680, did complain of the Severity used against them? Was there never a Man among themselves that saw it to clash with their Principles? Never a Person while the Matter was in Dependence, that bad them Petition, for there was a Persecution coming upon them, or else they must Abjure their Principles? Was there never any Enemy to Triumph neither? It is said by some in *Scotland*, and by the *Vindicator* page 43, That the *Dissemblers* have been Accused by some in *England*, for Renouncing their Principles by the *Oath*: We desire to know, if it was before the Bustle raised by our selves, and who the Person is, the Book and the Words; for tho' such a Slander be of no Moment against us, yet if it be wanting, it is of great Moment for us.

I must add also, That the late Mr. *Fleeming* Minister at *London* Wrote to one in this Country who hath Separated since the *Oath*, that when he and many other dissenting Ministers went to take the *Oath*; The *Lord Chief Justice* who tendered the *Oath*, assured them from the Bench, that they were not by it obliged to Act any thing against their Principles. As to the Opinion of Lawyers, how many Noblemen and Lawyers, well skilled in the Laws of Regular Kingdoms, (for on that the *Vindicators* Argument depends) have privately and in Church Judicatories, declared that the *Oath* did not oblige to Maintain the *Hierarchy* and *Ceremonies*.

2dly, Let us next consider what our last *Scots Parliament* did in this Matter, and there are two things here worth our Notice as tending to Clear this Matter. I. How they speak of the Settlement and Entail of the Crown contained in the *English* Acts; for, as the Judicious *Author of the Oath Considered*, well Observes, the best way of discovering in what Sense the Parliament of *England*, required such as took the *Abjuration*, to swear

swear to Maintain the Succession to the Crown as settled by Acts of Parliament contained therein, and what they understood by the *Settlement* and *Entail* of the Crown contained in these Acts will be, to consider, how that Matter is Spoke off in the Act of Union, where the Parliament of Scotland, settles the Succession to the Crown, for default of Issue of her Majesty, upon the Princess Sophia of Hanover, and the Heirs of her Body being Protestants, upon whom the Crown of England is settled by Acts of Parliament, made in that Kingdom, &c. And this the English Parliament Ratified, as fully answering the design of these Acts of Parliament, whereby the Succession to their Crown was Established, and which are mentioned in the Abjuration. So what the English Parliament in the Oath, Expressed by the Succession of the Crown, as the same is and stands Settled and Entailed in such Acts, the Scots Parliament expresses, by the Succession of the Crown, to the Princess Sophia and her Heirs being Protestants, on whom the Crown of England is Settled and Entailed in these same Acts, and this the English Parliament understands, as fully expressing all that they meant by the other Words. So that by the Sense of the English Parliament, he that Swears in the Abjuration, to maintain the Succession of the Crown, to the Princess Sophia of Hanover, and her Heirs being Protestants; as the same is, and stands Settled and Entailed by the Acts there cited, Swears to no more, than if he had Sworn in the Words of the Scots Parliament, to Maintain the Succession of the Crown to the Princess Sophia and her Heirs, being Protestants, on whom the same is Settled and Entailed by the Acts mentioned in the Oath, without any Reduplication upon the other Things contained in these Acts, or comprehending them in the least, more than if they had been Enacted by separate Laws, not at all cited in the Oath. 2dly, It is expressly Declared and Statuted, that none of the Subjects of Scotland shall be lyable to, but all and every one of them free of any Oath, Test or Subscription, contrary to, or inconsistent with the foresaid true Protestant Religion and Presbyterian Church Government, Worship and Discipline.

From all which, it evidently appears, that it was never the design, of either Parliament, to oblige the Subjects of Scotland, to any thing contrary to, or inconsistent with Presbyterian Principles and Government. 3dly, When the Objection lay in the Word *Limited*, the Objectors not knowing, that this Word is taken in English Acts for Entailed, as certainly it is beyond Debate, as was cleared by a very great Lawyer. The first British Parliament, upon a Representation from some of our Scots Members, shewing that the Oath was Scrupled at by Presbyterians here, upon account of this Word *Limited*, apprehending that whoever took the

Oath Swore to, or at least approved of all the Provisions of Government, contained in the Acts that were cited, and which we in Scotland would have called *Limitations* upon the *Successor*. The Parliament I say, upon this Representation, very readily took out the Word *Limited*, which was mistaken, and in place thereof, put in the Word *Entailed*, that every Body might know, that in the *Abjuration* nothing was Sworn to but the *Entail* of the Succession, and no other of the *Provisions* contained in the Acts, but that single one, that is expressly repeated in the *Oath*, viz. *That the Successor must be Protestant*.

Some, Possibly will object against this, and say, that the Parliament knew well enough, that this change did not alter the Case; they knew that the Obligation to Maintain the *Hierarchy and Ceremonies remained still*. I *Ans.* 1st. This is to charge the whole Parliament with Disingenuity and Fraud, as if there were not a Man of moral Honesty among them. This will not easily pass with thinking People, tho' the *Vindicator's* Party may probably very easily digest it. But the validity and Faith of all Records, as to Matters done before them, is from this; *That it is not to be presumed, that People, especially if they be many, and of different Humours and Interests, will all consent to a publick Fraud, and the same may be said in this Case.* 2^{dly}, If they had made an express Declaration, that they mean't not *Supremacy, Prelacy, &c.* People might still say they were Cheating, that they kept the wicked Things still in the *Oath*. But the *Vindicator* pag 54, owns that the Power of Interpreting Laws belongs to the *Legislative*; and certainly we are not to search the Heart. But, 3^{dly}, A Man or a Judicatories mind, may be declared and discerned, by other Signs, as well as by Words. Thus the delivering up a Moveable Bond without assigning another Cause, is to be held a Discharge of it; So is cancelling of it by the Creditor: Thus in the House of Commons, when the House is divided; these who are for making a new Law, go to the other end of the House, these who are against it, sit still; this is held as a sufficient *Vote*. But to come nearer to the Case in hand. If People were making up Writs, and one of them giving an Obligation to the other: If the Granter did except against a Word or Clause in the Bond; and say he cannot agree to that; if the Person to whom the Obligation is Granted, frankly strike it out, in presence of the Witnesses; If he shall afterward Explain other Parts of the Bond to amount to the same Thing, these Things cannot but follow according to the plain Light of Nature. 1st, That the striking out of that Clause, was a plain Indication and Declaration, That the Expunging past from that Matter that was Debated. 2^{dly}, That the Granter of

of the Bond, gave no consent to the bad meaning, or that Obligation which he rejected, tho' it was couched in other Terms after. 2dly That the Expunger declares himself a *Villain*, and is to be punished. I need not make further Application of this. 4thly, To this may be added: That the Parliament the Year following, viz. 1709, when a Clause to this Purpose was offered to be put into the Oath, it was rejected. The Clause was this: *And I will to the utmost of my Power, Support, Maintain and Defend, the Regal Government of this Realme, in King, Lords and Commons, and the Church of England as by Law Established, with Liberty of Conscience, as it is Tolerated by Law.* Now is not the rejecting of this a plain Evidence the Parliament never designed to bind the Swearer to support the Church of England?

The *Vindicator* page 44. Makes no account of this at all, tho' that Clause was much strugled for by the *Tories*, and the Members were divided upon it, ere it ended. He says they knew, that the Oath as it was, obliged to all their Laws. But truly if that was the Reason, they need not have made such a Bustle, since the *Hannoverian* Succession was plainly in, why not make the rest as plain? These who Write against the Oath, Complain, that there are many needless Words and Tautologies in it.

The Parliament then, are not so Niggard and sparing of Words, (neither were all they who were Commanded to take it Lawyers) but that they would have put these things in, as the *Tories* desired, if they intended them to be known. But some will say they intended them not to be known, or else few would have taken it. I *Ans.* The Parliament were not so Ignorant, as these People, for they knew very well, that the Words of the Oath Liberate the Swearer from such a concealed meaning; beside they know, that by the Law of Nature, a Man Binds himself to no more than he understands. And in such Cases, it is Clear as the Light, when any Person, or Judicatory have a Sense of an Oath which they know, but designe that the Swearer of it shall not know it, there is no prejudice to him, there is no fraud, no disrespect of GOD, when the Swearer swears to the Sense he takes to be the true one, and which the Words natively bear. But says the *Vindicator* the Oath will make no Sense, if some of these things offered in that Clause be not in the Oath. I *Ans.* He will do well to Consider again, for it is one thing to swear to maintain the Government of *England*, by King, Lords, and Commons; and Church of *England* as by Law Established; and another thing to swear to support the Succession of the Crown, to the *Hanoverian* Fam-

ly being *Protestants*. For if that Family should fail, by Death, or *Poverty*, (which GOD forbid,) this Oath is at an End; and the Kingdom might then notwithstanding of the Oath set up a Republick; What the true Cause was, of their refusing to add the Clause offered, by the *Tories*, needs not be searched, for it was visible: The Dissenters were struck at by it, a Church of *England* Man, might swear to maintain the *Toleration*, which is no approbation of it; but the Dissenters could not swear to maintain the Church of *England*, which is the Legal Establishment and imports Approbation. The Parliament knew, this was the way, to bring the Dissenters under Persecution, as it certainly was; They were for making an Oath to distinguish the Kings *Enemies* from his *Friends*, and Loyal Subjects, who had also given at that Time, convincing Marks of their Loyalty to him and his Government, and were not for bringing in *King Charles* his Tyrannical Government, against Dissenters, what needs us forge Reasons for rejecting that Clause, when the true one Stares us in the Face?

5thly, Many thought, That this Conduct of the Parliament, and their Condescendencie in striking out the Word *Limited*, might then have satisfied; but it did not; many Worthy Ministers remained Scrupulous still: The little Particle *As* was still Choaking, and could not be digested; it being thought to reduplicate and include all the *Provisions of Government*; well the Parliament to remove this Scruple, Struck out the *As* and made the Oath run thus. *I shall maintain the Succession of the Crown against him the said James, and all other Persons whatsoever; Which Succession by an Act Intituled, an Act for further Limitation of the Crown, and better securing the Liberty of the Subject is and stands limited to Princess Sophia, &c.* The *Vindicator* himself pag. 61. Owns that the Reason why (which) was Inserted, was to remove an Objection, that some made against the Oath, viz. That the Word (*As*) did reduplicate upon and include all the *Provisions of Government*, whereof that is one, that the Successor is to be of the Communion of the Church of *England*, and to Swear to maintain it: Now by the *Vindicators* own Confession, the Parliament at least pretends, that the Oath in the New Form doth not now Reduplicate on the *Provisions of Government*. The *Vindicator* alleges it still does, yea and upon all the *Laws of England*: But sure, he hath not Power to Interpret Laws, contrary to the Parliaments Interpretation: I would further put him in Mind, that *Succession* is one thing and Terms on which that *Succession* is granted, are another Thing, and it is possible, that Terms may be altered, and yet *Succession* continued; will not the *Vindicator* own the Right of a King, by Succession.

Succession in a Heathen Countrey, and yet not own all the Provisions of Government? And will he not think on the other Hand, that it is the Duty of that People to Tolerate himself, and acknowledge that he is no Traitor? and seeing he can own the Kings Title and the Succession of his Children, will he not think, they may cause him Swear thereto (if they give him an Oath) without Swearing to the Provisions which he cannot allow? All this he will own as Possible and Reasonable, or he is Foolish beyond all Men Living. And why may not the British Parliament do the same? Have they not declared the Protestant Dissenters to be Tolerated, and consequently no Oath to be imposed contrary to their Principles? beside they have of New so Modelled it by the Word (*Which*) that the Clause mainly controverted, bears no other meaning than this, *That by Act of further Limitation, the Succession is limited to Princess Sophia, &c.* And that they engage to Maintain that Succession. If any will say that there is more imported in that Clause, they need stand at nothing. And now since the *Vindicator* in a Heathen Countrey can do both these, that is, if a like Act were framed in such a Nation, he can own that by such an Act the Succession is limited to the King and his Heirs; he can also own that he will Maintain the Succession to him and his Heirs; why may not *Jurants* do the same to King George, without swearing to the provisions of Government. If it be said that the Parliament understands (*Which*) to be of the same Extent that these thought (*As*) to be, who scrupled at the Oath. This is to say, the Parliament were all Knaves and Villains; for (as has been shew'd) their expunging *As* and putting in *Which* for removing that Scruple, is a clear Declaration, that they think *Which* to have no such Import. As to silly Inconsiderate Peoples talking, that the Parliament is but blinding the Ministers. I *Ans.* That the Clause fairly bears a Good Sense, and can bear no other, (as hath been shewed) or else the Covenant cannot bear one, and it is plain, that the Parliament by these repeated alterations, led us to take it in that good Sense, and in no other; these Alterations are Declarations loud and significant enough to judicious Men; and for their keeping some other meaning in their Hearts, as we know no Ground for it, so it is a ridiculous Objection; It is their open declared meaning, that we are to walk by.

The *Vindicator* pag. 66. Says, That the Alteration does not take off the Difficulty, because, *when the Relative Which, refers to a specifick Description determined and limited by a Law, an obligation to defend that Description, on thing thus described, is as Extensive in Signification by (Which) as by (As)* I *Ans.* 1st, He takes Description; and the thing thus

thus Described, for one and the same thing, which is done Ignorantly enough; but Confusion Serves his turn. 2do, The Succession is the thing Sworn unto, and the Description is also good, and none of the Bad Description is taken in, for it is said, *Which Succession is limited to Sophia and her Heirs being Protestants*, which is both true and desirable. 3tio, Must I again tell the *Vindicator*, that according to our *Confession of Faith*, and his own acknowledgment, a Succession described by Law, may be Good and valid, and consequently may be sworn to, tho' the provisions of Government be very bad. 4. The Example which he there adduces, is wholly impertinent; for says he, *when a man obliges himself to live according to the Rule of Glorifying and enjoying GOD, which is contained in the Scripture. It's signification is as Extensive as when it's said, that when he obliges himself according to that Rule, As it's contained in the Scripture.* It's plain there, that the Rule of Glorifying and enjoying GOD, is identified with the Scripture; or is the same with it in all Points: Whereas the *Vindicator* owns, that the Right of a King and the Terms of Government, are so distinct, that the one may be very Just and the other very sinful.

6ly, The Parliament in the first Year of King George, being desirous to remove all Scruples, make a very plain and pointed Parliamentary Declaration, *That nothing in the Oath, obliges to any Act or Acts inconsistent with the establishment of the Church of Scotland.* I shall give the express Words of the Act of Parliament. as they are to be found in the Act, intituled *An Act for the further security of his Majesty's Person and Government, and the Succession of the Crown in the Heirs of the late Princess Sophia being Protestants.* Anno Primo GEORGII Regis. pag. 7th. *And whereas, divers of his Majesty's good Subjects, who have given convincing marks of their Loyalty to his Royal Person, and Government have scrupled to take the said Oath, apprehending that the Reference in the said Oath may be construed in some respect, to be Inconsistent with the Establishment of the Church of SCOTLAND according to Law, and to a Clause concerning Oaths to be imposed on SCOTLAND after the Union, contained in an Act made in the Parliament of SCOTLAND, in the Year 1707, Intituled, An Act for Securing the Protestant Religion and Presbyterian Church Government, Which Act is declared to be a fundamental and Essential condition of the Treaty of Union, and further, that by no Word in the said Oath or Oaths formerly Imposed, contained it, or was meant to oblige his Majesty's said Subjects to any Act or Acts any Ways inconsistent with the Establishment of the CHURCH of SCOTLAND according to Law.*

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The *Vindicator* (pag. 67. &c.) is sadly put to it with this Argument which he cannot Answer and yet will not hold his peace.

The Act *First*, owns, that these who took not the Oath, have given convincing Marks of their Loyalty to the King's Person and Government (a Word which the *Vindicator* thinks so terrible) that is, in plain terms, these who refuse the *Ecclesiastical Supremacy, Prelacy, Ceremonies, &c* And will not maintain them, are yet Loyal to the King and his Government, and have given convincing Marks of it.

Secondly, It is said, that these Subjects apprehend, that the Reference in the Oath, may be construed in some Respect to be inconsistent with the Establishment of the Church of *Scotland*, (as sure it is, if it makes them abjure their Principles) and inconsistent with an Act that no Oaths shall be imposed contrary to their known Principles. The Act denies that there should be any such construction, in any Respect, that the Oath is against the Establishment of the Church of *Scotland*.

Thirdly, To remove all difficulties, it adds, that no Word or Words in the Oath, obliged His Majesty's said Subjects to any Act or Acts, any Ways inconsistent, with the Establishment of the Church of *Scotland*, according to Law. One would think here was enough to remove all Scruples and Satisfie every Body as to the matter Controverted.

I suppose the *Vindicator* will own that *Establishment* is a very large Word, and that if we should swear to maintain the *Establishment* of the Church of *England*; That, in It's constant acceptance among Men, would import that we should maintain the Things there Established: *Viz.* the *Supremacy, Prelacy and Ceremonies*; so that *Establishment* takes in, not only the Acts Establishing but the things Established. Now this being so, every Body will grant, that there is an evident inconsistency, betwixt the Acts Establishing the *Supremacy, Prelacy and Ceremonies*, and the Things Established in the Church of *Scotland* for 1st. the *Supremacy* of the King is inconsistent with that in our Confession, (which is established to us) Chap. 25. §. 1. and 6. and Chap. 26 §. 1. That *CHRIST is the only Head of his Church*. 2^{ly}, Every Body knows, that *Presbytry* which is Established to us, is contrary to *Prelacy*, which is contained in the *English Acts*; the same may be said of *Ceremonies*; but it's needless to multiply Words, in a Matter so plain, and which the *Vindicator* himself grants.

Now I perswade my self, that every Intelligent Reader, will be convinced from what is said, that the Oath obliges to nothing contrary to our known Principles; The Parliament who are the only Authoritative,

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Interpreters of Oaths has solemnly declared it. And let it be considered, that when the Substance of our Establishment in these things, (I've just now mentioned) and many others, is contrary to the *English* Conditions of Government, in their Acts; And when the Parliament says, that the Oath did not oblige to any Act or Acts, *any ways*, inconsistent with the Establishment of the Church of *Scotland* according to Law, the Word (*any ways*) is to be much noticed; for tho' there is one way, that the Parliament will say these Acts in *England* and the Establishment in *Scotland* are not inconsistent, *viz.* In this, that they will keep the one there, and the other here inviolable, yet surely they are not so Senseless, as to say there is no manner of Inconsistency, in any Respect, betwixt the *English* Acts, and the *Establishment* in the Church of *Scotland*; when every Body knows that a Part of the *Establishment* of the Church of *Scotland*, owns, *CHRIST the only Head of his Church*; And the Acts in *England* maintain the flat Contrary. Now the Act of Parliament, declares, that the Oath neither did nor does, oblige to any Act or Acts any ways inconsistent with the Church of *Scotland*; and therefore can not oblige to these Acts containing the Conditions or Provisions of Government, because they are plainly contrary to our *Establishment*. The *Vindicator* is so disingenuous, that in his Answer he keeps out the things mainly referred to by the Parliament, and utterly perverts the meaning of the Acts.

He tells us, that this Declaration of the Parliament contains two things (which I shall briefly animadvert upon) 1st *That the Act of Security for the Church of Scotland*, (which by the way Establishes the Doctrine, Worship, Discipline and Government of the Church as well as Ministers of *Scotland* to all Generations, and forbids any in Schools or Colledges to teach contrary thereto, he was not so ingenuous as to tell this) *is declared a fundamental of the incorporating Union*. And what of all that? Why should it not be a *Fundamental*? The meaning is no more but this, that seeing we could not hinder the Union, we will by no means suffer it to deprive us of such *Precious and sacred things*: And if care had not been taken of that, The *Vindicator*, would have had more Cause to quarrel: And it is what the Church of *Scotland* did when there was an Union betwixt the two Kingdoms talked of many Years before. *Petrie Vol. 2. pag.*

The *Vindicator* adds in *Parentbesi* spitefully enough, (*By which Union, Prelacy, Erastianism and Ceremonies were Established*) *Ans.* Yes in *England*, but the quite contrary in *Scotland*, and therefore *Scots* Ministers, cannot be required to Swear to *Prelacy*, or else the Parliament Acts in-
consistently

consistently with our *Establishment*. 2^{ly}. It is declared by the *Parliament*, (says he) That the *Legislature* did not intend, that any Words in the Oath should oblige Jurants to any *Act* or *Acts*, inconsistent with the legal *Establishment* of the Church of Scotland; he means the *Union*. Very well, what ever is wrong in the *Union*, I am sure, that is right, that all Ministers in the Church of Scotland shall Maintain *Presbyterian* Government, shall teach *CHRISTS* Headship, shall evite Ceremonies by keeping the Worship of GOD free from them, shall maintain the whole Discipline of the Church of Scotland: Now is it no way inconsistent with this, to Cause us swear to Acts in *England*, that Establish sinfull things, and expressly contrary these our Priviledges?

The *Vindicator* in the next place, gives his Explication and Sense of the *Parliaments Declaration*, which is very malicious, And so (says he) The plain Sense of the *Parliaments Declaration* amounts only to this, that the British *Parliament* did not intend that the Oath should oblige Jurants, to any *Act* or *Acts*, inconsistent with the fundamental *Establishment* of the *Union*, whereby *Erastian* Supremacy, Prelacy and English *Popish* Ceremonies, are established to stand to all Generations (he should have said in *England*.) I add and whereby the Confession of Faith in *Scotland*, whole Worship, Discipline and Government are Established to all Generations. Now why did the *Vindicator* leave out this last part, when he Sums up his Explication, since the Act of Security referred to in the *Parliaments Declaration* contains that expressly, and says not a word of the Church of *England*, tho' by another Clause of the *Union*, the *English* be allowed to make Provisions for their Church?

The Reason why he omitted the Contents of the Act of Security for *Scotland* is plain, it spoiled his Argument; for, if the *Parliament* affirm, that the Oath approves no *Act* or *Acts* contrary to our *Doctrine*, *Worship*, *Discipline*, *Government*, or any of our known Principles, then the *Parliament* (the proper Interpreter of Laws, as the *Vindicator* allows) condemns all that have condemned the Oath, and much more these, who greedy of Contention, are for both Negative and Positive Separation upon that Account.

The *Vindicator* pag 57, Says, that *Kings* may not Interpret their Oaths, contrary to the meaning of the Law, and invidiously, asks how can *Presbyterian* Ministers Interpret their Oath against the meaning of *Queen* and *Parliament*. I Answer 1st, How can he have the insolence to Interpret it against their Meaning? For both *Queen*, *King* and *Parliament*, have by plain Indications and Declarations, shewed that the Sense of the Jurants agreed with theirs. 2^{ly}, It is most malicious to say, that ever

the Jurants pretended, any Authoritative Power, to Explain the Oath against the Mind of *Queen and Parliament*; but to declare what they thought to be their Mind, and that they did swear it in that Sense, and that if the Government would punish them for taking it in that Sense, they would suffer the Punishment, but would take it in no other, but that; cost what it would; because that was agreeable to their Principles, and to the Genuine meaning of the Words, so far as they could see. They had neither forgotten, nor were Ignorant of the *Noble Earl of Argyl's Case*; as he invidiously Taunts and Jears them. But 1st, They were perswaded, that their Meaning and the Parliaments agreed in one, 2^{ly}, that the Earl's Sentence is condemned by the *Claim of Right*. 3^{ly}, Rather than be said to have Sworn the Oath, in a Sense enclosed in their own Breasts, which they durst not avow, they would have shared in *Argyl's Fate*, and so gave the Government liberty to Examine, whether they took it in a Right Sense or not.

The result of all is, The Government hath plainly approved the Jurants Sense, to be, and to have always been the Right Sense, the *Vindicator* says it is not, tho' he minds *Argyle*.

I shall for further Light in this Matter, give the Judgement of the Learned Dr. *Sanderson*, who is owned to have been as Eminent and exact a Casuist (especially upon the Subject of Oaths) as any the last Age has produced. In his *nine Cases occasionally determined*, Pag. 96, &c. says, 1st, "For a Man that is required by another to give Faith by some Oath, Promise, or other Engagement, to take it in a Sense of his own, manifestly different (even in his own Apprehension) from the others meaning, sufficiently expressed by Words, according to the common Custom of Speech, and the nature of the Business which it concerneth, is so gross a Conceit, that, had not the Impudence of the Jesuits, in maintaining the Lawfulness of their Equivocations,—evidenced the contrary, it might well have been thought a thing incredible, that any man of common understanding, should suffer his Reason to be so infatuated by his Affections, as to be deceived thereby.— 2^{ly}, But what if the Intention of the Imposer be not so fully declared by the Words and the Nature of the Business, but that the same Words may in fair Construction be still capable of a double Meaning, so as taken in one Sense, they shall bind to more, and in another to less. I conceive in such Case it is not necessary, nor always expedient (but rather for the most part otherwise) for the Promiser, before he give Faith, to demand of the imposer, whether of the two is his Meaning. But he may by the Rule of Prudence, and that (for ought

ought I see) without Violation of any Law of Conscience, make his just advantage of that Ambiguity, and take it in the same Sense which shall bind *to the less*: For sith the Faith to be given, is intended to the behoove of him to whom it is given, it concerneth him to take care that his meaning be Expressed in such Words as will sufficiently manifest the same to the understanding of a reasonable Man. Which if he neglect to do, no Law of Equity or prudence bindeth the Promiser by an overscrupulous Diligence to make it out, whereby to lay a greater Obligation upon himself than he need to do. But then 3dly, If it shall happen, That he that requireth the Faith to be given, do of Purpose so contrive Words, that there may be left an ambiguity and latitude of Sense therein; yea, and that it be very probable, and in a manner apparent, (upon the Consideration of the point of Interest or other strong presumptions arising from Ignorance or otherwise) even to the Apprehension of the Promiser himself, that he hath some further reach in requiring that Promise from him, some more remote and secret Intention than he is willing to discover. In that Case what is to be done? I answer, That the Promiser in such Case is no ways obliged in giving his Faith, to take notice of any such Secret Intention, but is at Liberty to make use of that Latitude of Sense, which the other did rather Chuse to leave undetermined, than to restrain, and so to turn the others cunning dealing to his own best Advantage, by taking it in the more favourable Construction; and that which bindeth *to the less*. For it is *the declared Intention only*, (viz. That which the Words, according to the Common use of Speech, do in relation to the Nature of the Subject, most naturally and properly represent to the understanding of Reasonable Men; when they hear them) and not to the remote, Secret and *reserved intent*, which the Promiser is obliged to. The Reason whereof is manifest; because he that requireth Faith to be given from another, by Words of his own contriving, is ever presumed so to have determined the Sense thereof, in the contrivance of the Words, as may sufficiently declare what he intendeth the Promiser should assure him to perform. If therefore he hath not so determined the words, as to signify the *more*; it is in all reason to be presumed, he intended to oblige him, but to the *less*. For being at liberty to make his own Choice of Words, whereby to express his own meaning; who can think otherwise, but that he would make the Choice with respect to his own interest? And therefore, tho' he might have a secret desire which he is loath to discover, that the Pro-

miser should be bound to *the more*: yet since it had been so easie a Matter for him, by adding or altering a few Words, to have declared that intent, if he had thought it conducive to his Ends; it will be presumed also, that it was out of respect of self Interest, that he forbore so to do, and chose rather to leave his Meaning, in such General Words, as will not exclude the Sense which bindeth but to the *less*, and Consequently that his declared intent obligeth to no more but to the *less only*. Thus far that learned Casuist.

Before I conclude this Argument, I shall take notice of one great Objection he hath against what has been said. It is taken from the Act of Parliament, appointing the Oath Printed in Folio page 2. On which *Acts of Limitation, and further Limitation, the Preservation of your Majesties Royal Person and Government, and the Maintaining the Church of England as by Law Established do (under GOD) entirely depend to the intent therefore, that these Acts may be for ever inviolably preserved. It is hereby enacted, that Magistrates, Officers, Civil and Military, and Ministers, shall take the following Oath viz. of Abjuration.*

I do not assume an Authoritative Power of Interpretation, over this Act, and I know none the *Vindicator* hath, more than I, yet I think it's not Treason to set it in it's Genuine Light.

I freely own, that it is no manner of doubt with me, but that the Parliament meant and designed, by Electing Princess *Sophia*, and the Heirs of her Body being *Protestant*, that they should be a mean of preserving the Church of *England*, as by Law Established; and I doubt not, but their intention was very direct, and thought that a very proper mean; and so when they appointed the Oath to be taken, they directly intended, that the Oath in it's Literal Signification, should bind only to own the *Queen* as rightful Possessor, and the *Hanoverian* Family as rightful Successors, and to treat them accordingly, and no more to be in the Literal Meaning of the Words; And that they did very positively and directly think this the best way of securing the Church of *England*, far better than had they raised a civil War in the Nation, or a Persecution among *Protestant Dissenters*.

The *Vindicator* Maintains page 43. That the Oath of Abjuration, is as directly and expressly intended, and appointed for obliging all Jurants, to Maintain the *Prelatick Church of England* Established by Law; as it is for defence of the *Queen's Person and Government*; For all these three (says he) viz. *The Queen's Royal Person and Government, and the Maintaining of the Church of England as by Law Established, are joined together in one Affirmative Sentence, by the Copulative (And) and so they are all three*

three equally affirmed to be Maintained, because when Divines and Philosophers, join several parts of an Affirmative Proposition, by the Copulative (And) they affirm all the Parts alike, as when it's said, I believe in GOD, and in JESUS CHRIST, and in the HOLY GHOST. To this I answer, that had the *Vindicator* observed, how either Divines, Philosophers, or any Body use that Particle, he would, at least, he might have foreborn his Argument: If he means that all parts are affirmed alike, that is, the one cannot be mean't *Immediately*, and the other *Mediately*, where both are joined with the Copulative (*And*), or that there is not any such Remarkable difference in the Case, never was a Man more deceived. When it is said a Man made an *Harangue*, to support the King's Government, and get Reputation for his Parts; the one is the Literal meaning of the Words that he speaks, the other is no part of the meaning of the Words, but is Consequential: And I heard an Eminent States-man and Lawyer, in a Judicatory say, that the *Oath* is to be so understood thus, when in *Exod. 14. 31.* It is said the People believed the LORD and his Servant Moses; they believed the one as the infallible GOD who could not deceive, the other as an Instrument sent by Him, which is as great a difference, as betwixt Direct and Consequential. But to clear this Matter further: I must desire the *Vindicator* to suppose himself in a *Papish* Country, (in which he acknowledges he could own the King's Title, and Swear to support it, tho' he be not pleased with all the Conditions of Government.) Now let him suppose also, the *Mahometans* are Invading it, and that he is a Subject there, the *Papists* no doubt design War to support *Popery*, as well as preserve their King: When they desire the *Vindicator* to Fight, they own, and he knows that they mean and Design to preserve their King and Religion: Yet let the *Oath* be as easy as he will without any reference to the Constitution. viz. *I. A B. shall do my utmost to assist C. D. against the wicked Invasion of the Mahometans, and this I mean according to the direct Words spoken by me allanerly.* The *Vindicator* could not refuse such an *Oath*, without manifest contradicting of what he has again and again declared in his Book. Yet I dare say, it were no absurd speaking, if the Parliament of that Kingdom made this Preface: *Since by such an Invasion our King, Country and Religion, are like to be destroyed, to preserve these inviolated, we appoint the following Oath to be taken.*

Now I hope, the Intelligent and Impartial Reader, if he seriously consider what has been said upon this Argument, will be satisfied, that the Parliament by the *Oath of Abjuration*, designs to oblige us to nothing inconsistent with our *Establishment*, or contrary to our known Principles:

They have from time to time, condescended to ease us, and give satisfaction to these who were Scrupulous. 1st. When the difficulty lay in the Word *Limited*, (which is an *English* Law Term, and not so well understood by us in *Scotland*) they frankly struck it out, and put in *Intail-ed*, which they doubted not would give satisfaction. 2^{dly}. When the *Tories* in Parliament urged, to have a Clause inserted in the *Oath*, obliging to Maintain and Support the Church of *England*; they Peremptorily refused to add that Clause: This, one would think, was sufficient evidence, that nothing of that Nature was in the *Oath* before, nor would be allowed to be in it; The *Tories* prest it should be in, and why did they so much urge it? If they believed that the Reference to the Acts obliged to all the *Conditions* and *Provisions* of Government. The *Whigs* Peremptorily refused it, and why should they refuse it, if the Equivalent was in before? 3^{dly}. When it was represented to the Parliament, that the main difficulty lay in the Particle (*AS*) many good Men and Loyal Subjects, Scrupling the *Oath* upon this account, thinking that it did Reduplicate upon all in the Acts, and so took in the Provisions of Government. The Parliament to remove all pretence of Scruple and Hesitation in this Matter, changed the (*AS*) into (*WHICH*) not doubting but that would give full and entire satisfaction to all honest *Presbyterians* and good Subjects. 4^{thly}. At the same Time they make a solemn Parliamentary Declaration, that the *Oath* obliges us to no *Act* or *Acts*, any ways inconsistent with our *Establishment*, or contrary to our known *Principles*.

Now I would seriously ask the *Vindicator* or any other that does scruple at the *Oath*, a few Questions.

Query, 1st. Did ever a Parliament, use greater Condescension and take more steps from time to time, to satisfy Scrupulous Consciences, than has been done in this Matter? No doubt, the Parliament at the first framing of the *Oath*, thought it might and should be taken by all good Subjects of *Protestant* and *Revolution Principles*, without the least Hesitation; and the Dissenters in *England*, *Ireland* and *New-England*, (who are Men of Principle and Conscience, as well as we) went into it without Demur, yet the Parliament has yielded to our Tendernefs and Niceness about *Oaths* (some will call it weakness rather.) And it will not be found very ordinary for Parliaments to stoop so far, as has been done in this Affair.

Query, 2^d. What can the *Vindicator*, or any other who Scruples at the *Oath*, desire more of the Parliament for their satisfaction in this Matter? I see but one of two Things, the Parliament can possibly do,
Either

Either, 1st. Not require the Oath at all, and so let the *Protestant Succession*, the King's Person and Government, want that Security, which they think redounds to them from the Oath: - And sure it would be neither just nor kind in *Presbyterian Ministers*, to desire this, who are so deservedly Famed for their Zeal and steady Affection to the *Protestant Succession*, to the Person and Government of our Gracious Sovereign King George. If any say the Parliament may require it of others, whose fidelity they suspect; but need not of Ministers; whose Loyalty is Indisputable: I Answer some will say this is an undutiful prescribing, to the Parliament, in things properly belonging to them; Which I believe, we would not take well from them to us: Beside it is an ill Example to other Subjects, Ministers should be Examples to the Flock, and in loyalty and Obedience to Magistrates among other things. Finally, there are few who Scruple at the Oath, but will alledge there is no Ground to suspect them; And truly, if the Parliament should make such a Difference, it would be a bad precedent; and of very ill Consequence: there has not been wanting *Jacobites* among *Presbyterian Ministers* as has been discovered of Late, and it were an Excess of Charity to think that there is not one of that *Stamp* among us still, there was a *Judas* among the twelve Apostles, or 2^{dly} that they take out the Acts entirely from the Oath, so that there be no Mention made at all of them: But what if the Parliament think, that by doing so, they would take away the very Ground and foundation of the Oath, the *Protestant Succession* depending allanerly, as to it's Settlement on these Acts; And that this is an unreasonable proposal, the Parliament having declared we are bound to nothing in these Acts contrary to our Principles. Again what if many Ministers should say, that this were the way to make weak, prejudiced People believe, and be Confirmed in their Belief, that these who have taken the Oath, have sworn against *Presbyterian Principles*: and hereby the Schism that is already, would be riveted, and I fear a far greater raised.

Query 3^d. What greater certainty and Assurance, can any Man in Reason desire, for any Matter controverted, than the *Jurors* have, that the Sense wherein they have taken the Oath, is the Genuine and true Sense of it, and that designed and intended by the Parliament? they have all the Evidence the Matter is capable of; yea, I am bold to say, They have as much Evidence, for their Sense, being the Right Sense as any man can have, that the most fundamental and Substantial Articles of the *Christian Faith*, controverted betwixt us and our Adversaries, are contained in such and such particular Texts of Scripture. Take for Ex-
ample

ample that main Article *The Deity of CHRIST*, so much controverted betwixt us and the *Socinians*, this Article we Prove from *John* 1. 3. 10. *Col.* 1. 16 and other Texts, the *Socinians* deny, that the *Divinity of CHRIST* is contained in these Texts, or that this is the Genuine Sense of them. Why? Because the Words fairly (as they say) admit of another Sense: Well, how do we Prove the Deity of *CHRIST* from these Texts? We shew it from the Scope and Design of the Writer, from the Context, from the use of the Words in other Texts of Scripture and in humane Writings, and hereby we think (and with good Reason) that we Confute the *Socinians*, and prove that in these Texts a Testimony is given to the Deity of *CHRIST*; and so the *Jurors* Prove, the Sense in which they took the Oath (as excluding all respect and Obligation to the Hierarchy, and Ceremonies of the Church of *England*) to be the true and Genuine Sense, the very same way, and have the same evidences for it. Yea, moreover they have greater Evidence in some Respect, and such as absolutely Determines the Controversy, they have the *Parliament* (the only Authoritative Interpreters of *Laws*) Determining in their Favours, and declareing their Sense to be the true one: Now this is of great Moment. If in a Debate betwixt one of us and a *Socinian* anent these Texts, *Paul* or any other *Author* of these Texts should appear, And say you *Socinians*, you Err greatly and pervert my Words; for I never intended, your Sense had never a thought that Way, my Meaning is plainly what your Opposite has declared, this sure would be judged a full Decision of the Controversy betwixt us and the *Socinians*. And have we not the same here? These who are against the Oath, say it obliges to the Hierarchy and Ceremonies of the Church of *England*, they who are for it say not, and they endeavour to prove it by many Arguments: (as may be seen in their Writings) yet notwithstanding of all their Proofs, some still maintain, that it binds to these. Well how shall this be decided betwixt them, for the one Party will not yeild to the strength of the others Arguments. In the midst of this Contention the *Parliament* appears and they Decide the Controversy, determining in favour of the *Jurors*, and declareing, *That the Oath, binds to no Act or Acts contrary to our known Principles*. I would have none to think that by this I equall the Oath with that great Fundamental Article of our Faith, the *Deity of Christ*, or say that we had the same Certainty for our Sense of the Oath that we have for *CHRIST's Godhead*; for of that we have the most infallible Evidence. The *Vindicator* instead of Answer may alledge this, but it will be Malicious if he

Some

Some probably will Object, That this Parliament which hath Interpreted and determined the Sense of the Oath, in favours of the *Jurors* was not the Parliament which fram'd the Oath; and therefore could not certainly Determine what Sense the framers of it intended. *I Ans.* 1st. That a great many of this Parliament, were the very Men that first framed and Enacted the Oath; and therefore (one would think) were very Capable to give the Sense of it. 2^{dly}, If this Position (which the Objection Supposes held) *viz.* That none but the Framers of an Act of Parliament could Interpret it, what Strange confusion would it occasion, It would make all our Acts of Parliament utterly insignificant except so long as the Parliament that framed them was in Being. Does not every Parliament Interpret, alter and amend Acts pass'd, not only in former Sessions of the same Parliament, but of Parliaments some Hundreds of Years before. Yea, have not the Lords of Session a Power of Explaining Acts in Subordination to the Parliament; and can any in Reason deny this to the Parliament it self. Especially, if it be considered. 3^{ly} That Words do not signifie Naturally, but by the Institution and appointment of Man. And therefore if the Parliament should agree not only to explain Words according to their Common Usage, but even to alter and Change the common and usual Signification of Words, I see no Reason to quarrel their doing so.

It may possibl. be further Objected, That in the Oath are these Words. *And all these things I do plainly and sincerely Acknowledge and Swear, according to these express Words by me spoken, and according to the plain and common Sense and understanding of the same Words.* Now if the Parliaments Explication be not according to the common Sense and understanding of the Words of the Oath, it avails nothing; for a Man can never take it in Judgment, according to the Parliaments Declaration, if it Contradict the common Sense of the Words. *Ans.* 1st. Let the Reader seriously consider, what hath been advanced in this, and other Writings, to prove, that the Oath does not *Any Ways* oblige the Swearer, to maintain and support the *Hierarchy* and *Ceremonies* of the Church of *England*; and he will see sufficient Reason, to be perswaded that the Sense wherein the *Jurors* took the Oath, is the common Sense and understanding of the Words? 2^{ly} I would ask the *Objector* what is it that makes a Sense to be the common Sence and understanding of Words? Is it not, because such Words are Commonly and Generally understood in that Sense, by all sorts of Persons learned and unlearned? Now is it not so here? Is not the Sense wherein the *Jurors* have taken the Oath, the common Sense agreed unto by the Generality of Persons both learned and unlearned? are there not at least

an 100 if not a 1000 in *Britain, Ireland, and New-England*, who understand the Words of the Oath in the Sense the Parliament has explain'd, and the *Jurants* have taken them in, for one that does otherwise: And will not an 100 or a 1000 for one determine the Common Sense. 3tio, I would ask the *Objector*, if he did not know, or doubted of the Common Signification of a *Latine or Greek Word*; what Course would he take to be resolved, would he not turn to his *Lexio Graphers*? Well, if he found an 100 of them, agreeing in one Signification, would he not without more ado conclude that were the common sense? This is the very Case with respect to the Oath. The Parliament, wherein are above 500 Persons, well acquainted with the *English Language*, have with one Voice, declared this to be the common Sense of the Words which the *Jurants* give: Now, if these two will not determine the common Sense of Words, I despair of ever finding it.

Query 4th, I would ask the *Vindicator* (who is so Fierce in Condemning the Oath, as binding to the *Hierarchy and Ceremonies* of the Church of *England*) How, (according to his Principles and way of Reasoning) he will Vindicate his fellow *Protesters* Mrs. *Hepburn, Gilchrist, &c.* Their renewing of the Covenant?

That I may discover the Ignorance and inconsistencies of these Gentlemen, to their Admirers; I shall give a short detail of this Affair, with a few brief Reflections upon their Conduct.

It is Notour, that Mrs. *Hepburn* and *Gilchrist*, renewed the Covenant at *Dunscore* with uplifted hands, the People crying I adhere: Now these who adhere to a Sworn Covenant adhere to the Oath in it as well as the rest, and Mr. *Hepburn* hath offered to Subscribe the Covenant, and oft Preached for urging its Subscription. We adhere to the Covenant against *Popery, Prelacy, Erastianism, Independency, Sectarianism, Schism, and Profanity*; But there are some other Things in the Covenant, which I shall point at, and see if Mrs. *Hepburn, Gilchrist, &c.* Know these to be in the Covenant, and if they be clear to Swear them expressly.

It is evident, that whoever Swears the Covenant, Swears expressly to the Discipline of the Church of Scotland. Now by the standing Acts of Assembly, which contain part of the Church Discipline, all were obliged to Communicate once a Year at least: And in 1567, the Parliament Declare, That these are not to be esteemed Members of this Church who refuse the Participation of the Sacraments as now administered. (*Petries History* 2d. part page 357) and the Bishops who were then Subject to the Assembly being slow to Execute that Act, are required to admonish the *Papists*, who had Subscribed the Confession, to Communicate duely in their

own Congregation, under the Pain of Excommunication. (*This by the Assembly 1575, Petrie page 385.*) In 1582. A reforming Assembly, ordains several *Bishops* to be Prosecuted among other Things, for not Ministering the Sacraments *Petrie page 433.* In 1595, The Assembly orders that if for deadly Feuds, or even thro' Infirmity, or weakness of Conscience, any abstain from the Lords Table, after some competent Time to resolve themselves, they are to be Excommunicated. (*Petrie page 508*) and Mr. *Calderwood*, Testifies that when that Covenant, which is now a part of the *National*, and had been Subscribed by the King and his Household) was ordered to be Subscribed thro' the Nation: The Assembly appoints these whom they sent North, to call upon all Men to Subscribe and Communicate. What is said, makes it clear enough, what is meant in the Covenant, when the Subscribers Declare, not only that they join in the Doctrine of the Church of Scotland, but in the use of the *holy Sacraments*. And that Act of Parliament is approved in the Covenant 1638 & 1639; which declares these who refuse the Participation of the Sacraments in this Church, to be no Members of this Kirk, while they thus keep themselves divided from the Society of Christ's Body: And all that Subscribe the Covenant, declare themselves lively Members of this Church in Christ their Head.

These were the standing Acts of the Church, and acknowledged and Sworn to in 1638 and 1639, yea, in the Year, 1542, the Assembly appoints *Papists*, and other *Non-communicants* to be Prosecuted according to the Act of Parliament (*Acts of Assembly page 120*) viz. That Act in *King James VI's* Time, which appointed all to be fined, that did not Communicate, having no respect to the excuse of deadly Feuds. Now this being enacted by the Assembly, but a Year before the Solemn League, was not repealed, and so is Sworn therein, when the Maintainance of the Discipline of the Church of Scotland is Sworn to.

The Assembly also, tho' they thought Patronage a Grievance, yet thought it their duty to Ordain Ministers presented by Patrons, till the Laws were Reformed according to the Word of GOD. The Assembly 1582. (*Andrew Melvill* being Moderator) appointed this *Petrie page 424*) and this continued the constant Discipline of the Kirk, after the Solemn League, and so was Sworn to in it, and in the *National Covenant*. The Assembly 1643, two Days after approving the Solemn League, desires the King, that he will take a List from them of three, out of which to chuse one to present to Parishes, &c. *Acts of Assembly page 187.*

I would add this, that the Church of Scotland reckoned, that *Independency* was abjured by the Solemn League; (the *Independents* many

of them thought not; and in the Sense of the Church of Scotland could not Swear that *League and Covenant*. Now since all that would not Subscribe it, were (as the *Vindicator* tells us from the Act of Assembly) Declared *Malignants*, then all *Independents* were obliged, either to *Equivocate*, or be *Malignants*, and so Doctor Owen, Doctor Goodwin, Mr. Shepherd, Mr. Burrough's, were they Living, would be *Malignants*.

Now from the whole, I shall Extract some Articles of an Oath out of the *Covenants*, and I would be content to know, how Mrs. Hepburn, Gilchrist, &c. likes them. I. A. B. Do declare and Testify, That I consent, that all within Scotland, who will not declare themselves lively Members of this Church in Christ their Head, and all who do not Communicate; tho' thro' weakness of Conscience shall be Excommunicated. (This is a part of the discipline of the Church Sworn to in 1638; Yea, exprest in the *Covenants*) And that I shall in my Station, endeavour to get the Magistrate's to punish all Papists, unless they Subscribe the Covenant, and Communicate according to the Act of Assembly 1642. (which was a part of the Discipline of the Church of Scotland, Ratified in the Solemn League.) I also Declare, that the Church of Scotland did well, according to their Discipline, to Ordain Ministers presented by Patrons, (tho' they did not approve Patronage) for above 80 Years after the Reformation, and because Doctor Owen, Doctor Goodwin, Mr. Shepherd, Mr. Burrough's, &c. if Alive, must either not Subscribe the Solemn League, or do it with Equivocation which is worse; I declare them *Malignants*, and to be Separated from Negatively and Positively; And all this, as I shall Answer.

This is the true import of the Words that Mr. Hepburn hath Sworn already, and how might we here Triumph, for it is undeniable?

But it may be said, he did not think there were such Things exprest in the Covenant, nor such things referred to. I answer, As to Things in even down Terms exprest in the Covenant, How should he be ignorant of them, who pretended such skill in the Matter of the Covenant? As to what is referred to, the Reference is plain, for the whole Discipline is Sworn to, as well as the Doctrine of the Church of Scotland. If it had been exprest in the Oath of Abjuration. I shall Maintain the whole Acts of Limitation, and further Limitation, and settling the Rights of the Subjects: No Body would have doubted of the Sense of the Oath; But when in any Writer, one says, I approve what is in such a Book, and with the same Breath, a Citation is added, it never fails to confine the Sense to that particular; there hath never one instance been given against this, so if, in the Covenant, after promising to adhere to the Discipline of the Church of Scotland, particulars had been subjoined, according to the universal

versal way of Writing; it could have bound no further; and according to the same universal way of Writing, when in the Oath it is said, *I shall to my power Maintain the Succession, as it is settled in the Act, &c.* And the Clause is added to *Princess Sophia, and the Heirs of her Body being Protestant*; It binds no farther.

The *Vindicator* thinks it would not then make Sense, seeing there are other essential Conditions: But he hath forgot himself, for he owns, that Allegiance may be due, and was due in *Popish* Nations, where sure the Qualifications, required of the King's were not very good; And so it must be good Sense, to promise that Allegiance, and to Swear it; he may easily apply.

If it be said somethings in the *Discipline* were altered after the *Covenants* were Sworn; this will not mend the Matter, but proves the Truth of my Argument: These who did so made Defection from the *Covenant*, tho' it were done in 1648 or 1649. The *Covenant* in 1638, Ratified in 1639, and sometimes afterwards, Declares, *That that and Succeeding Generations were obliged to keep that Oath inviolable.*

Mr. *Hepburn* has said that, an hundred Times; Yea, the *Covenant* itself bears the Main of these Things in it's Bosom, viz. All in the Church using the holy Sacraments and Participation thereof, or that they are divided from Christ's Body, yet Mr. *Hepburn* hath adhered and caused the People adhere to these Words, and expressly read them.

But it will be said, I hope you will give some allowance to Mrs. *Hepburn, Gilchrist, &c.* who did not understand the plain meaning of the *Covenant*; and will not call it *Perjury* in him to Swear to Words importing as above.

I answer, if we meted out to them, as they have done to us, we have them more fairly before the Wind; but we are not for strifes of Words, but leave the Contention and Folly to them as their own *Peculiar*: And in the mean time, we adhere to the *Covenant*, as was said above, against *Popery, Prelacy, &c.*

Having thus at considerable Length proved against the *Vindicator*, That an Oath of Allegiance, obliges not to the whole Constitution, nor to all the Laws at the Time being. As also, that the Oath of Abjuration, no way obliges to the Hierarchy and Ceremonies of the Church of England; nor to any thing contrary to Presbyterian Principles; yea, to nothing in the Acts, but what is expressly cited out of them in the Oath, viz. To maintain the Succession to Princess Sophia, and her Heirs being Protestant. I come now to Answer whatever the *Vindicator* advances against this; and for Proof

of his own wild Assertions: I have already removed several of his foolish Cavils, and I go on to refute his strongest Arguments.

I begin with his Arguments from Citations of Authors, most of which contain nothing but Testimonies that the *Kings of England* are obliged to maintain the *Laws*. He might once for all have produced their *Coronation Oath*, which proves that: But it does not at all follow, that because the *Oath of Allegiance* is the other part of the Agreement, that therefore it obliges to maintain all the *Laws*. Suppose the Parliament of Great Britain to make an *Oath of Allegiance*, wherein Subjects promise to pay to the King the Obedience required in the Word of GOD, and appoint them to take this, when the King hath taken the Oath of Coronation; That *Oath of Coronation* may very justly be called, the Ground and Cause of the *Oath of Allegiance*, for without it, there was no Cause for taking the *Oath of Allegiance* as Lord Chancellor *Tortescue* (as cited by the *Vindicator* pag. 56.) says, Yet that *Oath of Allegiance*, would not bind to do any evil at the Kings Command: Thus also when an *Oath of Allegiance* is to this Effect; I acknowledge such a King to be my rightful Sovereign, and shall give him all the just Obedience that is due to a Rightful Sovereign, which is the same thing with that Clause in the *Oath of Abjuration*. I acknowledge that our Sovereign King George is Lawful and rightful King of this Realm——— And shall bear Faithfull and True Allegiance to him; that is, be a Faithful and Dutiful Subject; this, tho' it presupposes the Kings Coronation Oath, as it's Ground, obliges not to execute any sinful Law, as we have proved at length before.

His next Class of Arguments (tho' they be mixed with others in his Book) may be these Citations, that affirm the Kings *Oath of Coronation*, and the Peoples *Oath of Allegiance*, to be in Effect, but Swearing to the Constitution, in the one to govern, and the other to be Governed according to it: Cited from a Book Entituled, *The Judgement of Kingdoms and Nations*, &c. pag. 11. Where it's said, *Laws and Oaths in limited Governments, are ties upon King and People, and must be interpreted according to the Nature of the Government, so as to prove Fences for the Constitution*, &c. He adds, *That the Coronation Oath and Oath of Allegiance, are in effect, but swearing to the Constitution, in the one to Govern, and in the other to be Governed according to it.*

There is no manner of Difficulty in this Argument, so far as there is a Toleration to Dissenters from an established Church, far less where different Parties have their different *Establishments*. As for the Toleration, when that is an established Law, a Dissenter who swears to obey the King according to Law, that is, as far as the Law Commands him, does not

not maintain the Errours, which are, or which he thinks, are in the Established Church; for the Law allows him instead of maintaining these *Tenets*, to Preach against them, and Pray against them, and enjoy the Liberty of his own Conscience. In *Queen Ann's* Time, when the *Lower House of Convocation*, were endeavouring to have an Act past in Parliament, for hindering *Disenters*, the *Liberty of Printing* against them; the *upper house* would not agree to it, and so the *Liberty* still continues. Thus in *France* (as was said before) the Ministers did Swear *Allegiance* to the King, when *Papery* was the *Established Religion* there, and yet would call the *Pope Antichrist*, whether the King would or not, which was far from Maintaining the *Popes Authority*.

I shewed before, that the Church of *Scotland*, having the *Confession of Faith* Established, the Law not only permits, but Commands, that Ministers Subscribe, that *CHRIST is the Head of the Church*. Sure then when a Minister Swears to obey the King according to Law, he does not Swear to Maintain the Kings *Ecclesiastick Supremacy*; for the Law commands him to maintain, that *CHRIST is King and Head of his Church*. From this it is Evident, that tho' the King, (because he Governs his whole Subjects) Swears to the whole of the Laws; yet the Subjects Swear only to each their own share of the Laws, that concern them and no further.

But I shall more particularly consider that *Maxim*, the *Vindicator* Cites out of that *Author*, and which he lays so very much Weight upon. And I shall do two things here. 1st Shew that this *Maxim* taken in the *Vindicators* Sense, and in it's full Extent is false. 2^{ly}, Shall shew, that it is not to be taken in his Sense.

As to the *First*, That it is false, taken in the *Vindicators* Sense, and in it's full Extent; will appear from these Particulars. 1st, The first Parliament of *James 7th*, Chap. 2^d. declares, the Kings Sovereign and absolute Power and Authority, with an offer of Lives and Fortunes to his then *Majesty*, and resolve to give him entire Obedience without reserve, yet there were then standing Acts of Parliament, and it was in that respect a *limited Monarchy*; Now suppose there had been an Oath in the Terms of that Act must it be interpreted to bear a *limited Obedience* and with reserve. 2^{dly}, Suppose the *Pretender* should prevail; (which GOD forbid) will he not get a Parliament to cause abjure these Schemes of opposing the King? viz. That they may resist in case of necessity, or because they have a *Limited Government*. Will any Man say, that such an Oath must be interpreted, according to the Nature of a *Limited Government*? 3^{dly}, Can the *Vindicator* prove to us, (which he must do

do to make good his Authors Assertion, that all Oaths must be Interpreted, according to the Nature of the Government) that when the Parliament allow an Oath to be taken (yea require it, according to the express Words by them spoken, that they allow a Sense quite Contrary to the express Words? *For Example* when the Oath bears, *on no pretence whatsoever*, that the Parliament means, that there are twenty pretences if the King Transgress the Constitution in these things. 4thly, I grant, to the *Author of the Judgment of Kingdoms and Nations*, that when a Parliament are plainly for maintaining the *Constitution*, that Words of an Oath, that can bear a Sense agreeable to it, are not to be taken as Contrary to it. It were indeed very wild to think, that the *Oath of Abjuration* did oblige any, to abolish *Prelacy in England*: And seeing both before the Oath and since, by very solemn Acts and universal Practice, the *Disenters* in *England* are tolerated; and the *Church of Scotland* established or her Establishment approved of; it were as wild and most unjust to take the Oath in a Sense contrary to these. The *Vindicator* I hope, will come to himself at last; and grant us, that which equity requires: But which we could never obtain from that Party, viz. *That standing Laws are not to be esteemed abrogated by Oaths, which can bear a Sense consistent with them, much less when these Laws are oft declared (after the Oath) to be still standing.* This alone, is utterly fatal to the *Vindicators* Argument, which he hath so long laboured upon. By the Toleration Act, the *Disenters* are excused, from giving Assent and Consent to, or to subscribe the *Articles* of the Church of *England* about *Prelacy, Ceremonies, Baptism, &c.* And are not obliged to Communicate at all with that Church: that Act stands, and is owned almost every Parliament since; owned by these where *Revolutioners* prevailed, and in the *Queens* last Years where *Tories* prevailed; yet the *Vindicator* will tell them (according to his false reasoning) that they are sworn to all these things in the Church of *England*; yea and to maintain them to all Generations; when they are not obliged to say they are to be maintained, or that it is Lawful to maintain them. I must tell him, it's better to be wise late than never.

As to the second. Taking the Words of that Author as the *Vindicator* cites them (for I have not the Book) they amount not to what the *Vindicator* makes them. viz. *That in all limited Monarchies, Oaths of Coronation and Allegiance, can bear no other true Sense than an Obligation on King and Subjects, to defend the whole Constitution according to Law.* But I must beg Pardon to shew the *Vindicator* his mistake here.

1st, He

1st, He thinks that an Oath can be no Fence to a *Constitution*, except it oblige the Swearer to the *Constitution*, in the Literal Sense of the Oath: He must consider better, for precipitancy exposes to mistake. If a Parliament impose a *Coronation Oath* upon the King, to Rule, according to the *Word of GOD*, and if the Subject should Swear to obey, according to the *Word of GOD*; the Parliament will think these are *Fences* to the *Constitution*, and so they are, not that any of the Oaths determine what of the *Constitution*, is according to the *Word of GOD* and what not; and particularly the Oath of *Allegiance* hath nothing in it's meaning and Sense, but meerly that the Swearer of it shall do what the *Word of GOD* requires; but that this or the other thing is agreeable to the *Word of GOD* is not in the meaning of the Oath; but must be proved some otherway.

The *Vindicator* who hath so often in his Mouth, *Philosophers* and *Divines*, yea, all *Philosophers*; cannot be Ignorant, that there is a difference betwixt the *Comprehension* of a Term, and the *Extention* of it; The *Comprehension* of a Term takes in the *Idea*, or *Ideas*, that Compose it, the *Extention* takes in the *Inferiora*, or things contained under it; Agreement in the *Comprehension* of the Terms of a Proposition, makes two Men agree, as to the meaning of a Proposition; and when they both affirm, or both deny the Agreement of these *Idea's*, they are of the same Judgement, as to that Proposition; yet they may differ widely still, as to what is the *Extention* of the Terms, or what are the *Inferiora*, and as to the Consequences: For Example, Two may agree, that every *Animal* is more excellent than meer *inanimate* things; they may agree, perfectly in the Sense and truth of this, and yet not agree what things are *Animate* and what not; So the *Vindicator* knows, that one may grant the *Major*, and deny the *Minor* of a *Sylogism*; yea, there is no Man almost so Stupid, but if one come to him, and ask will you pay me what you justly owe me, but he understands the meaning of it, and will likely say yes, or yes when I am able; but if the other tell him you must then pay me such a Debt, if he thinks it unjust, he will abide by his former Concession; but will deny the specified Debt to be Just: And if the Concession were confirmed by Oath, it would oblige to all that is really Just to pay; tho' the Concession in it's true meaning, abstracted from *Particulars*, did not determine what is just, and what not, but whatever was Just was to be paid. The Ignorance of People as to this, makes some think Foolishly, that if a King and Subjects, differ as to what an Oath obliges unto *Consequentially*, that they must also differ as to the true and Literal meaning of the Words: And the *Vindicator* as

foolishly thinks, that an Oath cannot be a Fence to a *Constitution*, except it be in the Literal Meaning of the Words to defend the *Constitution*; which is most inconsiderate. An Oath may be a Consent (in effect) to be ruled, according to a *Constitution*, that does not contain a *Constitution*, in it's Literal Meaning. If a Parliament impose an Oath, that the subject shall give all just Obedience to the King (supposing there be no Toleration) a Subject may justly Swear it to a Lawful King. If the Parliament think all the Laws Just, they think this Oath obliges to all, and is a Fence to all: And if they be Just, or as far as they are Just it is a Fence to them, as well as if they were included in it's Literal Meaning, which yet they are not.

2ly, I grant that in another, and also a true Sense, such an Oath of *Allegiance*, as I mentioned, may be said to be a Consent to be ruled according to the *Constitution*: Not to maintain and obey the Laws, which the Subject knows to be unjust, an Oath to perform just Obedience, cannot bind to that. How then? 1st, Thus, That by Swearing to give just Obedience, he is bound *Consequentially*, to be ruled, according to the Nature of *Limited Government*, taking the *Constitution* in that Sense; so that he is not bound, to do all for the King in this Kingdom, that one may justly do in another Kingdom, why? because some things may be just here and not there. 2dly, Yea further under a limited Government, a Lawful Oath may be in some Sense, a Fence to the whole *Constitution*, wherein some things are unlawful. This may seem a *Paradox*, but it is most plain, that it is not just, under a limited Government to allow a King, or assist him in his usurping a dispensing Power, over Laws; to Cast and Null at his Pleasure, even what are bad: This cannot be denied by the Protesters, who blamed the Toleration, granted by King James even to *Presbyterians*, because it not being granted by Parliament, was founded on his *Dispensing Power*. And thus we see this Author has but one Sentence, that seems to favour the *Vindicator*, and yet really does it not, even tho' there were no Toleration, but where there is one, it utterly ruins him: His own Argument Vindicates the *Jurants*. And now the Tables are turned, and all the *Quibbles* (to use the *Vindicators* Words Pag. 68) against the Genuine Sense of the Oath, fall to the Ground.

Now I hope, I have clearly proved, against the *Vindicator* and all his *Abettors*, That an Oath of *Allegiance* does not oblige, to maintain and defend, the whole *Constitution* established by Law; neither the *Vindicator* nor that Author he so much depends on, produces the Authority, either of Kings or Parliaments for that Opinion: whereas I have brought both evident Reason, and the Authority of Parliaments, and of the

the Body of our own Nation in the National Covenant and Solemn League, to prove the Contrary; and the Opinion of Princes and Lawyers therefore.

I shall yet Consider somethings, that he has scattered here and there, which have some relation to this Matter tho' more remote.

In the end of pag. 40. He cites, a very Judicious Maxim of Grotius, but shews very little Judgement in applying it: The substance of what Grotius says is this; *That Succession does not make the Successor more Absolute or more above Laws than the former King was, and so from Generation to Generation it holds*: This is certain Truth. But the *Vindicator* without all Ground thinks, that a Man who owns the Succession to the Crown to be valid, it being established by Law, that he also agrees to all the Conditions wherewith the Succession is Clogged. Again, he mistakes egregiously, when he thinks that when one is required to Swear to a Succession as it is established by the whole Laws, it is the same thing as to Swear to the Succession as it is established in a *Particular Clause*.

The *Vindicator* cannot see things at Hand, but take him abroad to a Popish Country, he will comprehend what is Reasonable.

I must therefore, tho' I be not for transporting him Abroad, yet fancy him so, and that he is in a Country overspread with Popery, and that there, a *Popish King* and his Heirs, by an Act, have the Crown settled upon them, with this Provision; that they shall be *Christians*; and in the Second Clause, that they shall Maintain the *Holy See of Rome*. I suppose the *Vindicator* called before that King, and the following Conference to pass betwixt them. The King enquires, are you a *Roman Catholick*? The *Vindicator* sayes, no, I am not. K. You, then do not approve of that *Fundamental Law*, which is the Condition of my Rule and my Son's Succession? Vin. I cannot approve it, I pray GOD Graciously convince your Majesty, and this Realm of the Evil of it. (I will be sorry if I be mistaken as to the *Vindicators* Principles.) K. Do you not own my Right valid as to the Possession; and my Childrens Right Good as to the Succession? Vin. I grant them valid, by the Law of Nature and Nations. K. Are you not willing then to Maintain such valid Rights, while you are my Subject? Vin. I will Maintain your Right to be valid and your Childrens, tho' I allow not all the Terms of it. K. But allow you not that condition to be Good, that I and my Heirs shall be *Christians*? Vin. I allow it heartily. K. You are willing to Maintain that condition? Vin. I am. K. You think all this good Sense, and that I and my Heirs should accept of it as a thing Reasonable and Practicable? Vin. Without all doubt. K. If We then confine your Oath to that Clause of the Act; containing the choice of me and my Posterity to Reign, and

that we shall be *Christians*; you will give your Oath to assure us of your ingenuity? *Vin.* I cannot in Reason refuse it. The *Vindicator* must needs grant all this, or else be most inconsistent with himself (see pag. 238) tho' indeed the granting of it, utterly Ruines his whole Book.

We grant that there is a *Treason* against the *Kingdom*, as well as against the *King*, as the *Vindicator* tells us, pag. 56, for tho' a *King* should be well pleased with these, that would stretch his Prerogative, to the Subversion of the Kingdoms *Liberty*; the Kingdom may resent it, and punish it, as was done in the Case of the Judges, who advised *Richard II.* to avoid an Act of Parliament, that was made for the safety both of King and Kingdom, in the former Parliament. But still there is no *Treason* in Maintaining, that the *Ecclesiastical Supremacy, Prelacy and the Ceremonies* should be abolished in *England*, we have Liberty by Law to Maintain these Things, as well as the Church of *England* have to impugn our Principles.

What the *Vindicator* Cites from the Author of the *Judgement of Kingdoms and Nations*, Horns Mirror, Bracton, That the overseeing the Execution of the Laws, is a Prerogative inseparable from the Supreme Magistrate, that he is to defend his People by Rules of Law, that he can do nothing but what he can do Legally, and the like. It seems he loves to make a shew, and expects that People will number his Citation without pondering them, but he is mistaken. The *Vindicator* will own that, that is the best form of Government, where the King is Limited, and not cloathed with an Arbitrary Power, to abrogate and Suspend Laws at his Pleasure; It is also true, that both King and Parliament should see to the making just Laws, and reforming what is amiss. It is on this consideration our National Covenant 1638, owns and approves a Law made in a *Papish* Reign, That the Subject shall be ruled by the King's Laws; the common Laws of this Realme and no other, yet that Act was made in time of Popery, and had there been such a Clause in the Oath of Abjuration, we had certainly been said to have declared our selves *Papists* under our hand, as well, as approved *Patronages*. The Act for declaring and punishing them as *Traitors*, that decline in any Cause, the King and Counsel was a Law of the Land, when the Covenant was renewed; yet these Covenanters, did not think they approved any of these Things, and they Swear Allegiance to the King also, and did not think that bound them to any of these Things.

It is very likely, the Judges in *England*, are Sworn to Judge according to Law now, as well as they were in Queen *Elizabeth's* Time, as the *Vindicator* shews: And this proves very well against the King's *Illimited Power*, and so favours the *Revolution*; for which this, and most of the

the Citations in his *Third Chapter*, are wisely adduced, by the *Author* he Cites them from; but they do not at all prove, that an *Oath of Allegiance* in it's Literal Sense, obliges to Maintain all the *Laws*; For it is evident, the *Oath of Aellgiance* now in use, does not oblige to this; nor does it make the King *Absolute*. And it will not at all follow, that because an *Old Oath of Allegiance* some hundreds of Years ago, did oblige to all the *Laws*, that it does so now, as the *Vindicator* fallily Reasons.

The *Vindicator* pag. 38. says, That the *Toleration*, following on the *Union*, extends the Power of the *English Acts of Limitation* over *Scotland*; this seems to be no good Sense: However, the *Vindicator* grants, that he might obey in lawful Things the command of an *Heathenish* or *Popish* Parliament in some places. So does our *Confession of Faith*; well, suppose him in a *Popish* Country, where *Popery* is a Fundamental Law, and the King Swears to it, and so does his *Popish* Parliament, and the *Successors* are by Law tyed to the same: Suppose also, an Act to come out, that all Loyal Subjects rise in Arms against the *Turks*, and that *Processions* be made thro' all the King's Dominions, for Success to his Majesty's Arms, who is settled happily by such Fundamental Laws, would or should a faithful Subject refuse to Fight against the *Turks*, tho' one should tell them, there is something ill in that Act founded upon, and inseparably connected with the Act of *Limitation*, to which it refers, and which is Fundamental to the Nation? If he aver, that Subjects of any Perswasion, should not rise against the *Turks* upon that frivolous pretence, he contradicts the *Confession of Faith*, the light of Nature, and himself.

Having now handled together, what the *Vindicator* in the several Sections of his 3d. Chap. had advanced against the *Oath of Abjuration*: I might supersede, any further Consideration, of what he says in this Chapter, there being very little of Argument in any thing advanced by him: However, that neither he, nor his Party, may have reason to say, weighty Matters were overlookt, (under pretence of their not being worth the Noticing) because they were unanswerable: I shall consider every thing advanced by him, (tho' it be a very irksome and ungreatful task, yea, a perfect Drudgery to follow him in all his Raveries) And that in this Method. 1st. I shall make some Remarks upon several Things he says. 2^{dly}, I shall answer what he proposes against some particular *Furants*. 3^{dly}, Refute his Gross and Malicious Calumnies.

I. I begin with some Remarks, And 1st. I Remark, that when it is said, *That these who neglect to take the Oath, shall be ipso facto adjudged incapable, and disabled in Law to all intents and purposes whatsoever*

ever, to have, Occupy, Enjoy the said Offices: (viz. Ministerial or others) or any Post or Advantage thereby. The *Vindicator* pag. 64 goes upon the Ambiguity of the Word *Office*, and thinks that by it is meant the *Intrinsic* Spiritual Power of the Ministry, by means of which their *Ordinations, Baptisms* are valid: Whereas the Parliament takes it (as is well known) for a civil Right superadded to it; whereby they have a Right in Law to Exercise their Functions, in such Places Exclusive of others, with approbation of the Magistrate; and in that Sense it is said, the Refusers of the Oath are disabled in Law to all intents, to hold such Offices; and its an usual Stile, when they do not think the other Power above described to be extinct: As was manifest in the Case of Mr. *Green-shield's*, and several others.

But suppose the Magistrate should say, I will deprive Ministers of their Offices, not only as meant in Law, but even of their *Intrinsic* Power if they refuse the Oath: It is a wonder how any can say, that taking the Oath approves that; It is a Sin in the Magistrate, to attempt to Depose from that *Intrinsic* Power, may we not therefore do a lawful Thing, to prevent his doing Evil: How ill agrees this with our *Larger Catechism*, in the Rules for understanding the Commands? How opposite to right Reason? If one think paying Taxes lawful to *Usurers*, would he have refused to have paid Taxes at *Jerusalem*, if *Gabinus*, when he took *Jerusalem*, had imposed them with this Certification, *If you pay not, I will Kill your Priests, and offer Sacrifices on your Altars my self*; yet that would have been an Encroachment on the Priest's Office, and was both a *Tyrannick* and *Erastian* Penalty.

II. I Remark, that when he complains of unreasonable Taxes pag. which are necessary for Preservation of all the *Protestant Churches*, he takes a Compendious way to serve the *Pretender* among carnal People. I know not how such a Man would quite all for a good Cause: It minds me of what is said of *Hannibal* in *Livy*, when a Tax was required of the *Cartaginians*, which they thought heavy, and the Senate was sore grieved; he Laughed, and being asked how he could Laugh in the time of a publick sorrow; he answered, *That could they see his Heart, as well as his Face, they would be convinced, he did not Laugh, for Mirth; but it came from an Heart almost Mad with Calamity, when he saw them grieve for a sharp Tax, when all was at Stake.*

III. I Remark, That he plainly denys King *George* his Right to *Scotland* pag. 77, and frequently elsewhere; It is plain also, that he allows Fighting against him, for the Covenant and Laws, as well as the *English* did against King *James*. And it is evident from his Positions, that the
Pretender

Protender is welcome, would he take the *Covenant*, which no Body needs doubt but he would do, if it could serve his Purpose.

The *Vindicator* would gladly embroil King *George*, with his Subjects, and bring the Ferment to a greater height, by requiring of him Things impracticable. It is hard to believe all this is with a good design; nor is it the first Time, that both *Noblemen* and *Gentlemen* of the *Popish* Faction, have made an handle of the *Covenant*.

IV. I remark that pag. 75. He grants, that the *Matter* of the *Covenant* is contained in the *Confession of Faith*, &c. without exception; whence it's plain, that the Church of *SCOTLAND*, hath all along before the *Union* adhered to the *Covenant*; and by the *Union* have the whole *Matter* of the *Covenant* secured to *Scotland*; a Thing the *Assem.* 1638, tells the King they would be glad of. And now, how will the Oath of *Abjuration* oblige us to Maintain *Prelacy*, *Erastianism*, &c. in *England*, when the Parliament declares, that the Oath is no ways inconsistent with that, which the *Vindicator* owns to be the whole *Matter* of the *Covenant*? And seeing the *Matter* of the *Covenant* is Secured to us by a *Fundamental Law*. Why says he pag. 77. That King *GEORGE*, is appointed principally, to uphold *Supremacy*, *Prelacy* &c. in *England*, when he is obliged, to support the *Matter* of the *Covenant* in *Scotland*, and is bound to it by a *Fundamental Law*.

I made it Evident before, that if the *Covenant* had sworn us to keep *Scotland*, *England* *Separate Kingdoms* in all time coming, the terms of uniting were never so Good and Beneficial to both, it had been against the Word of God and right Reason. and how could the *Covenant* which did Swear to maintain the Rights of the Parliament of *England* (which had seven Kingdoms joyned in it) Swear that an *Eighth* within the same *Isle* should never be joyned. When two Families are distinct, one may say, I shall maintain the Rights of those two Families; But this does not at all import that they shall never unite. Yet the *Vindicator* thinks, the very uniting the Kingdoms, under one Parliament against the *Covenant*.

I pretend not to be a fit Judge, of the civil Part of the *Union*; that is above me and the *Vindicator* too: And I think it neither Sin nor Shame that I am not a States Man. However, this I know that the Number of *Scots* Members in the Parliament of *Great Britain*, are far more in Proportion to the *English*, than our Revenues are in Proportion to theirs: Our Forty Five are near a Tenth or Eleventh Part of the House of Commons, and our Revenues, particularly our *Cess* are not much above, if not under a Twentieth Part of the *English*. And

I know that the last of the *Heptarchy* that was added to the rest of the united Kingdoms, might have objected against the *Union*, that it's Members would be nothing in Comparison of the rest, that were formerly Incorporated and cemented together; and I know also that, that *Union* is confirmed by the *Covenant*.

Some will say that I both vindicate the *Union*, and condemn the *Covenants*; both accusations are false, but some of that Party are thought very wise, for no other Reason, that I know of; but that they against common Honesty, object against the *Jurants*, to the People, half Sentences, instead of entire ones; and Consequences, yea strained ones, as if they were their direct Assertions.

I do therefore own, all the matter contained in the *Covenants, Confession of Faith, Catechisms, Sum of Saving Knowledge, directory for Worship and Propositions of Church Government*: And resolve through Grace to propagate the same in my Station. But the *Vindicator* will say that I own King George; so indeed I do, and bless GOD for him: But says he the *Covenants* are against *Supremacy, Prelacy, &c.* In *England*; And King George is sworn to these Things in *England*, and so he is not *Rightful King*. I deny the Consequence, yea, I say, if the *Covenants* had sworn any, that they should never own a *Prelatick King*, and who is engaged to maintain *Prelacy*, they had gone beyond the *Scripture*, and against the *Law of Nature*, and I shall prove it beyond Reasonable Contradiction.

I. The *Vindicator* may be ashamed to deny it: Tho' pure Christianity preceeded Popery and was established in many Nations and subscribed to, yet he owns that when Popery prevailed, these *Popish Kings* by the *Law of Nature and Nations* were *Rightful Kings* pag. 238. I ask him, would he not then have been obliged, had he lived at that Time to oppose Popery according to his Station, as much as the *Covenant* obliges us to oppose Popery in our Stations? sure he must grant he was. I ask again, would he say the *Rightful King* was no *Rightful King*, or would he force him to break the *Popish Laws*, or else reject him? He will Answer, that was none of the *Duties* of his Station, for in that he would Act against the *Law of Nature*. Well: To bring this to our Purpose: The *Protestant Interest* not only in *Britain and Ireland*, but thro' *Europe*, is in great hazard of being ruined; no fit Instrument appears to save the *Protestant Religion* from Ruin; first King *William*, and then King *George*, are presented of GOD for that Effect; none having *Covenanted Qualifications*, and otherways fitted for that great Work is to be seen. The Opinion prevails, that a *Protestant* fitted to rescue the
Protestant

Protestant Churches, both *Presbyterian* and *Prelatical*, is fitter to be a King, than the *Holiest* and *Soudest* Man on Earth not fitted for that Work, such an one is chosen and the King is set up (I examine not, if that Opinion be Right or not, but it prevails.) Now shall the light of Nature warrand to obey a *Popish* King, when *Papery* prevailed, after Christianity was established? And shall a lesser Errour have worse Consequences; and the greater the prevailing *Heresies* are, shall the Kings Right be the more valid?

II. In 1633. King *Charles 1st*, Swore to the same Fundamental Laws and to Religion among the rest, that his Father had done before. See pag. 73 of the *Vindicator*. Now I would ask, when both these Kings, for many Years acted directly contrary to what they had Sworn, *Establishing Prelacy*; did our *Fathers* say they were no *Lawful Kings*? No, the *Vindicator* knows, our *Fathers* are all against him; they did not think the *Covenants* could not be kept, without disowning the King; and yet they thought the *Covenants* binding, as I also do.

2dly, I shall consider what he objects, against the Expressions of some *Jurants*.

He quarrel's, the Author of the *Dialogues*, betwixt a Minister and two Elders; for saying, *That the Oath of Abjuration is an Owning and Ratifying the Union.* *Auf. 1st.* It is false, that Author says no such thing as any may see by reading pag. 22 of the *Dialog*. He says, *That as by sending Members to Parliament, and paying Taxes, we submit to their Authority, and obey their Orders in things lawful; by taking the Oath (supposing it lawful) we do no more;* And from what hath been said, every Body will understand the difference betwixt approving the *Union*, and obeying the Parliament in Things lawful. 2dly, I acknowledge, the Oath Ratifies that part of the *Union*, that none but a *Protestant King* shall Rule over that *Kingdom*, which is now *United*; but not a Word, that it shall still be *Unite*, or that it shall not have better Terms. This by a very common way of Speaking, may be called a Ratifying the *Union*; as Hundreds of Instances might be given. But I refer the Reader to the *Postscript* of the *Dialogues*, where this Objection is well cleared by the Author himself.

As to what pag. 44. He cites out of the said Author, *Dialog. pag. 105, 106.* I take the Authors true meaning to be this. *That altho' the Church of England, have greater priviledges by these English Acts, than the Protestant Dissenters; and tho' the Parliament of England, had nothing to do with fixing the Church Government in Scotland; yet by these Acts, there is no Security given the Church of England, that should hinder the Protestant Dissenters their Toleration to stand together therewith; nor any thing to hinder the Church of Scotland to enjoy it's Priviledges.*

He next falls upon the Author of the *Dialogue*, and the *Answerer to the Oath Displayed jointly*. He quarrel's particularly, the *Answerer to the Oath Displayed*, for affirming pag. 18. *That any who pay Duties on Candles, Leather, &c or receive or pay British Coin, or obtemper any Act of the Parliament of Great Britain, does as much to homologate the Union as the Abjurer does.* The *Vindicator* says, *That the Answerer falsely charges the Protesters with this, for part of them allow not the paying of Taxes.* I *Ans.* In his own Terms, that he falsely accuses that Author, of saying that all the *Dissenters* allow of paying Taxes to this Government.

II. As to these who pay, he says, *That their paying Taxes, does not so Solemnly ratifie the Union as the Oath, tho' the paying were a Ratification of the Union.* I *Ans.* If paying Taxes do *Homologate* and *Ratifie* the Union, these who pay cannot object against others Ratifying it by *Oath*; For whatever may be Ratified, may be Sworn to, if it be a Momentous Treaty: And these who do Ratifie it, do as much confess (as the Word *Homologate* signifies) the Union to be Good, as he that Swears to it: That is, such do as truly, tho' not so Solemnly consent to it: Tho' withall I own, as the *Answerer* does, that neither the *Oath* nor Taxes Ratifie the Union.

III. He tells us, that the *Protesters* who pay Taxes, Printed a Protestation against the Union; So did the Church of Scotland, cause Print their Representation against it, which was given in to the Parliament, and if these *Dissenters* Protest, and yet Pay Taxes notwithstanding; the other *Dissenters* will tell them, it is *Protestatio contraria facto*.

IV. He thinks, when that Author Denies, *That Obedience to the just Commands of such as are in Authority over us, makes the Obeyers partakers in the Guilt by which they acquired that Power*; He thinks, I say, that the *Jurant* means King George, by these that are in Authority over us in that Sentence: But he is mistaken, for he means the united Parliament in *Hypothesis*. And others that have by unwarrantable Means acquired power in *Thesi*: And instead of designing to prove, (as the *Vindicator* without any Ground alledges) that King George's Right is not *Lawful*, the thing that he plainly says, is this: *That as these who have a wrong Constitute Authority, yet a Tax enjoined by them, may be lawfully paid at their command; and a lawful Oath also, may be taken at their command*: Thus an *Oath* to Maintain King George's just Right, may be taken tho' enjoined by the United Parliament, in which he owns there are many things *Gravaminous*. I add further, suppose that Author should say of K. George that obeying his lawful Commands, does not make the Obeyer

Obeier approve every Thing, whereby he acquired his Power; no more than paying Taxes to *Cæsar*, did approve of the Means of his Subduing *Judea*; the *Vindicator* would bewray his Ignorance, in drawing the Conclusion he does, that the *Answerer* makes *K. George* an *Usurper*, as well as *Cæsar*. Such a *Philosopher* might have known that there is an Argument a *Majori* and a *Minori*, as well as a *pari*; and that the Argument is Good, that if paying a Tax, or obeying any other lawful Command of an *Usurper*, loads not the Obeier with the guilt of his *Usurpation*, and the many Murders, &c. Whereby he acquires it; far less does obeying the lawful Commands of a *Rightful Sovereign*, make the Obeier chargeable with any unlawful Things, whereby he acquired that Power: But I shall remit him to his former Conference, with a *Papish King* Abroad, for his further clearing.

V. He argues no less Ignorantly, when he infers, *That if the Union be not a lawful Constitution, K. George's Right which is one essential part of it, is not a lawful Right neither.* I lay down this Position, as clear from the Light of Nature; that every thing in the *Union* is good, which if it had been wanting, would have made the *Union* worse, and would have been a Sin not to have provided for: Now it is plain, that to have Established *Prelacy* in *Scotland*, would have been a Sin, to have left us without a *Protestant King* would have been a Sin, and made the *Union* far worse. Therefore Establishing *Presbytry* in *Scotland*, and Establishing the *Protestant Succession* in the House of *Hanover*, are good Things; and the more Essentially and Unalterably they be Established it is the better; And the *Vindicator* Maintains by consequence a most absurd Opinion, that if a Treaty be injurious in many Things, that it should be so in all Things.

I would tell him further, That when *Prelates*, had not only a Power in Civil Things in *Scotland*; but Ministers were required to Swear to them; yet in the *Covenants* the King is owned to have a just Right: And that was harder upon the Church of *Scotland*, than any Power the *Prelates* have now: And as to the Civil part of the *Union*, I have told him before, that it is above his Capacity or Mine, to Ballance, whether, *England* has more advantage by *Scotland*, or *Scotland* by *England*; Especially considering, that *Scotland* had been of late ruined to all intents, if it had not been the *English Assistance*; Withall the *Vindicator* himself owns, that *Presbytry* is to be preferred to any Worldly Interest; and yet when that was Abrogated by *K. Charles I.* The *Covenant*, I say the *Covenant*, owned his Right.

And now it's plain, That the Oath being lawful, and to a lawful Sovereign;

Sovereign; the *Vindicator's* own Reason for the lawfulness of receiving and paying *British* Coin, (what ever Difference there is in the importance of the Things) doth prove the *Lawfulness* of taking the *Oath*; his Reason is, because receiving and paying Coin, is a Thing morally lawful, in all lawful Bargains, wherein Men need Money: So say I, taking a lawful *Oath*, to a lawful King, is a Thing morally lawful: And I have proved the *Oath of Abjuration* to be such, as the *Answerer* to the *Oath Displayed* also did; And upon that Supposition looked upon it, to be as lawful to Swear, when imposed by the *British* Parliament, as to pay *British* Coin, Regulated according to the Value, the Parliament thought fit.

VI. As to what he says, That many Divines think, *That the Money which our LORD payed, Math. 17. 27. was not a Tribute to the civil Magistrate, but a Tribute which the Jews used to pay for keeping up the Temple*: As he knows, other Divines are of another mind; So it is of no Moment at all in this Controversie, seeing he owns that in *Matb. 22. 21. Our LORD commanded the Jews to pay Tribute to Cæsar*.

If the *Vindicator* had thought fit, he might have produced many weightier Things, out of the Books of these *Furants* which he hath omitted; And I know no other Reason, but that he could not Answer them: Some words that would afford him Matter of *Jangling*, he proposed these. And now so far as I know, I have not omitted any thing that had the least shadow of *Argument*, in this Chapter; tho' I have not Transcribed his tedious Harangues.

The *Vindicator*, would have all his Majesty's good Subjects in *Scotland*, to incapacitate themselves for any place of Trust, even tho' a simple *Oath of Allegiance* would suffice: But I have evidently proved, that there is no Ground to Scruple, at either *Allegiance* or *Abjuration*. And I hope, tho' the *Vindicators* Positions tend to Evacuate honest Mens places, and leave them open to ill Affected Persons who will Qualifie, and then undermine the *Protestant Succession*, and *Protestant Religion*; all honest and Judicious Persons, will beware of such a fatal Snare.

3dly, I shall conclude this Chapter, with a few strokes, upon some very gross Calumnies, vented by our *Vindicator*, in such a strain, as bewrays an Heart very much envenomed with Malice.

I shew'd before, that he falsely Charges, the *Author* of the *Dialogue*, with affirming, *that the Oath ratifies the Union*, and he yet more maliciously charges, the *Author* of the *Answer to the Oath displayed*, with owning, *that it ratifies the Union, with the Prelatick Constitution of England*; for this is directly contrary to what that Author says, *pag. 17 in fine*;

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The Words are these. *The Displayer* says, many think that it must infer an owning of the Treaty of Union.—but it is not, what our *Displayer* or a great Number besides, think we are so much to notice, as on what Grounds they allow themselves to think so.

Again the *Vindicator*, (from the same Fountain of Malice) says that the last named *Author*, affirms, that chusing representatives to Parliament, paying Taxes, &c. As much homologates the Union, as the Oath does: one would think that That *Author* (according to this) had put the chusing Representatives to Parliament, in the same Sentence with paying Taxes, &c. But there is no such thing, there are seven or eight Sentences, and no Connexion, that bears or insinuates the one or the other to be put in one Rank; yea says no more than this; that seeing Scotland sends it's Members to Parliament it is needless to struggle against it that far, as to refuse a Lawful Oath, which being to a Lawful King, homologates not any unlawful thing in the Union: But he does not so much as say, whether it be well done, or ill done, to send Commissioners to Parliament.

But now seeing he brings in that, and calls it a ratifying the Union. I deny that it ratifies any sinful thing in the Union. It was a thing due in Justice, to give us our Proportion of Members, and had been great Tyranny to deny it: And if I be wronged in part of my Right, it is not Reason I should lose all, and it may frequently happen, that a smaller Number than 60, which is the Number of the Scots Members may procure good to the Country or prevent evil. 1200 new Peers in *Queen Ann's* last years made a sad alteration in the Parliament: But further the *Vindicator* owns, what I have often (and that very necessarily) told him concerning a *Papish Kingdom*, and Subjects of *Papish Kings*, turning Protestant: He says pag. 238: " Seeing Heathens and Hereticks have Power by the Law of Nature to Constitute Magistrates when it falls out, that GOD of his Infinite Goodness plants a true Christian Church within the Dominions of a Heathen Emperor or King, as the Gospel Churches were planted in the Days of CHRIST's Ministry on Earth, and in the time of the Apostles, these of the Subjects that became Christians, were not allowed by CHRIST and his Apostles to deny that civil Authority of Magistracy, and Obedience to Heathen Emperors, that was due to them by the Law of Nature and Nations, before these Subjects became Christians; And when there hath been a Time of prevailing Heresie, as in the Time of Popery before Reformation; the Papists, tho' they be Hereticks, yet by the Law of Nature and Moral Law, had Power to constitute civil Magistrates: And when Reformation began in France,

Germany and other Places, the Protestant Subjects did not deny the civil Authority of Magistracy, nor Obedience to their Respective Emperors and Kings, which were constitute in time of Popery: which he illustrates from 1 Cor. 7. 12, 13. It will be to no purpose to say here, that Popery prevailed in the one Case and in the other had prevailed; for besides that this hath been fully answered before: I affirm, that an Orthodox Christian, tho' he might not under any prevailing of Heresie, ratifie that which was Heretical, yet he might sit in these Courts, of which it was a fundamental and Essential Article, that Bishops of the Popish Perswasion should sit; as the Arch Bishops of Ments, Triers, and Cologne do still in the Dyets of Germany and Protestant Princes with them; And our Ancestors, even after Bishops had been rejected, were yet far from thinking, that the Godly might not sit in the same Parliament with Bishops, when they could not get them turned out; and certainly, tho' Reformation have prevailed, yet this extinguishes not the Law of Nature and Nations; upon which the *Vindicator* founds the Papists their Right to Constitute Magistrates; others less erroneous are undoubtedly privileged by the light of Nature and Nations, to have Government as well as they, and to sit in Courts where some Fundamental things are wrong when they cannot get them remedied, as well as they. In all Popish Countries that I know of, there were Laws, that these who rejected the Popish Religion, should be punished with Death, and ordinarily to be Burnt Alive; yet even that by the *Vindicators* Confession, made it not unlawful to own the King's Title, and to sit in their Judicatories, provided they had no hand in Enacting or executing these things: I presume, the *Vindicator* will not say, that Parliaments were not to be allowed under Popish Kings, but that such Kings were to have an absolute Power; for that is against the Law of Nature also.

But I go on with the *Vindicators* Calumnies; he says the Ministers got the Hart of the Burroughs by accepting their Act of Security, for haste of securing their Stipends. This is a high Strain of the *Vindicators* Malice. But pray what acceptance did they make of the Act of Security? They endeavoured to get Presbytery secured, that it should not be altered by the Union; that the matter of the Covenant should not be altered in Scotland, and that says he is an approving of the Union. I know not whether he hath Wrote this, at some certain Season of the Moon, or what other Secret Cause may have made him Rave at this rate. But did they not remonstrate, against establishing Prelacy in England, as a fundamental of the Union? And a Member of the Commission writing with great Regret against the Union, in his printed Letter to a Friend in the

the Country; declares, that all the Answer they got, was, that the Parliament presently concluded the *Union*: For that Act of the *Scots* Parliament allowing the *English* to make *Acts* for the Security of their *Constitution* not inconsistent with *Presbyterian* Government here, was near the Close.

But the *Vindicator* goes on, (like a railing *Rabshakeb*) and says, that the *Ministers*, after they had gotten the Act of Security in their Hands, the generality of them preached it up as a *blessed Union*. O! Horid Calumnie, I wonder, how the Mans Conscience could suffer his Hand to Write this. And yet I have found so many Falshoods of this kind before, that I need not Wonder; and it were unreasonable, to expect any other Arguments, against *Truth* and *Innocency*, and for *Schism*, but such as are patcht up of *Lies* and *Calumnies*. I do not believe he can find any one Minister in *Scotland* that did so, tho' they thought indeed the settling of the *Hanoverian Succession*, a happy thing first and last.

But that the generality preached up the *Union*, as a *blessed Union* is so false, that Men ought not to believe him henceforth: And an holy GOD, if he repent not, will make him be seen in his own Colours, in his own time.

I never heard that the Ministers, or any of them (as the *Vindicator* alleges) desired the People to pass from their *Protestations* and *Addresses* against the *Union*; neither needed they, for these who protested against the *Union*, and *Burnt* the *Articles* of it at *Drumfries*, tho' Means were essayed by other Ministers, before the Conclusion of it, to get them make a more vigorous opposition against it; yet they delayed from Time to Time, and did nothing, but contented themselves with that piece of useless Pageantry of burning a Paper at Fifty Miles distance from the Parliament. Whether this proceeded from what Mr. *Lockhart* says in his *Memoirs* Pag. 281. That the Court had gained over Mr. *Hepburn* to their Side, who served them as a Spy and opposed all Measures for appearing openly against the *Union*? Whether this was the Reason I know not (Mr. *Hepburn* can best tell, and if it be false he would do well to Vindicate himself) but this I know, That a Gentleman of Credit, who was an Ear witness declares, that he heard the Duke of *Queensberry* (then *Commissioner*) upon reading a Letter he had received from Mr. *Hepburn*, say jeering, that they might now proceed, for Mr. *Hepburn* had given them *Liberty*.

CHAP. IV. *Pag. lxxix.*

I Might justly Superfede any answer to this Chapter, for his preceeding Chapters being answered this falls to the Ground. But it will never be believed, that 21 *pages* of the *Vindicator*, are past without Answer, but that there must be something Unanswerable in them.

Well, Reader I pray thee peruse his Fourth Chapter; where first, you will find him proving by many citations, that implicate Faith is not to be given to a *Church*, and that *Synods* and *Councils* are not to be made the Rule of Faith or Practice. This is a Thing contained in our *Confession of Faith* and which we all cheerfully own: As full of *Pedantry* as he is, he must own, he seeks no better answer to all these citations (which he hath so idly adduced) than this; And he had that before, by our owning the *Confession of Faith* and by our Constant Doctrine. I sha l only add that the Assemblies betwixt 1639 & 1649, inclusive were no more infallible than others; and are not to be made the Rule of Faith and Practice more than the *Assemblies Now*; Which yet the *Vindicator* and his Party make the standard to the Church in alter Times.

But he pretends we contradict that *Principle*, by our Practice, in appointing all Ministers *Jurants* and *Non-jurants*, to join in the *Lords-Supper* notwithstanding the *Oath*. And this declares it to be no Scandal, for, if it be Scandal, People should not joyn with them, nor be appointed to do it; & the *Assembly* hath not proved from the Scripture that the Oath is no Scandal; and he says, that the *Nonjurants* as well as *Jurants*, are to give plain proof from the word of GOD, for Vindicating the swearing of the Oath of *Abjuration*: This is all he does repeat over and over again in that Part of the Third Chapter before the Appendix.

I must Remark that our Ancestors did not think the danger of admitting Scandalous Persons to the Lords Table so great as the Established Church of *Scotland* does now: Does the *Vindicator* think that when the whole Parliament Subscribed the Covenant and Communicated, that there were none among them that were guilty of several Things of a Scandalous Nature? If he do, he has a Large Charity for that Age, and as little for the Church now; so that his Charity is like
what

what is said of the Sea, *What it gains in one Part it loses in another*. What thinks he of the Act, 1642. For *fining Papists as well as others that Communicate not?* Yea what says he of the Act, 1647. *As also Ordains every Member in every Congregation to keep their own Paroch Kirk, and to Communicate in the Word and Sacraments*: It is plain, that it was not for every Scandal that People were to be Debarred.

I would ask the *Vindicator* two or three *Questions* on this Head?

I. Thinks he these who admitted such were partakers of their evil Deeds, so far as to make the admitters also Scandalous?

II. Does he think that the Church then should have been separated from, *Negatively* and *Positively*?

III. I ask, if a Person mistake the meaning of a Word or Words in a humane Composure, and dy an ill Grammerian; does it put his Salvation in Peril? Does it denominate him an Ignorant and ungodly Man? Who are these then that the *Confession* says are unfit to Partake of the *Lords Supper*, or be admitted thereto, Chap. 29. § 8. And are called obstinate and notorious Offenders, Chap. 30. § 3.

I must also here remark, that the *Act* appointing every Member in every Congregation, to Partake of the Sacrament in their own Paroch was, Aug. 24. 1647. And the *Confession of Faith*, was approved Aug. 27. *Viz.* On the third Day after; and it is declared, *That nothing contrary to the Doctrine, Discipline, &c. is contained in that Confession.*

As to what he says, that the *Assembly* have given no particular proofs that the Swearing the Oath was Lawful, or that it was Lawful to joyn with the Takers. I refer him for Satisfaction to the *Act of Assembly*, August 1st, 1648. Where it is said. *It hath been no unusual Thing, but very Ordinary, that approved Synods, Provincial, National and Occumenical have declared their Judgment, without publishing the particular Grounds and Reasons thereof from Scripture; (a Work more proper for full Tractates than for Synodical Decrees and Cannons.)*

Besides the *Jurants* do not need that defence, that mistake in *Grammar* is no Scandal, when the Thing mistaken is of humane Composure. For it is evident from what is said, that the *Jurants* have Right on their side, tho' they are not so mad as to think, that their hitting better on the Grammatical Sense of the Oath, makes them the Godli-er of it, and had they been mistaken about it, they are sure from the light of Nature they had not been the more Ungodly.

I come to consider his *Appendix.*

I Shall speak a little concerning these Irregular Persons whom the *Assembly 1715*, appoints their Commission to Censure as they shall find Cause and as they will be answerable. And here I shall present the Reader with their Character in general, and then speak something particularly to each of them.

As to their Character in General I find it most Exactly and Judiciously drawn up by a Learned and Worthy Minister of this Church, The Reverend Mr. *Anderson* Minister of *Dumbarton*, In a *Sermon preached before the Synod of Glasgow and Air*, pag. 44 and 45. His Words are "Since the last Establishment there have been some few, who throwing of the Bonds of all good Order, together with their own most Solemn Engagements, have broken in upon their Neighbours *Pasturage* and created abundance of Trouble to the Judicatories of the Church, and Scandalous Divisions among the People. I suppose if we take a view of them who have done so; it will be found that most if not all of them, were such as were generally known to be weak Men, truly unfit to have been Licensed to Preach, and yet less fit to have been ordained to the Ministry. Now such Persons, as they are always most useless, so ordinarily most dangerous in a Church: Men of Sense and Reason will be guided by Reason; But they either Conscious of their own weakness and jealous of Contempt from their Brethren on that account, as all weak minds are jealous, meanly seek to gain, among a Shallow and Credulous People, that Respect the suspected want whereof from their Brethren, they had not Grace enough to digest with Patience. Or their empty Minds being puffed up with the Wind of self Conceit; and not finding themselves early enough provided for in a regular Way, according to the Opinion they had conceived of their own Merit; Stimulated partly by resentment and partly by their Necessities; they are tempted by their clamours against the Ministry, to make their Court to the People, who always Love heartily to hear an Established Government evil spoke of. — Did these disorderly Practices only create Vexation to the Ministers, whose Congregations are Invaded, it might the more easily be born with. But really the Souls of the People who follow these wandering Stars, are quite Starved and Destroyed for Lack of Instructi-

on. They seldom or never hear of the *Fundamental Duties of Christianity*: These they know they could be taught much better at home, than by Stragling Abroad: But they are entertained with idle Chat about Publick Matters, which I'm sure are none of the Peoples greatest Concernments, tho' indeed necessary for answering the designe of these false Guides, which is not to make their Hearers better Christians but greater Separatists. Accordingly the Fruit of such miserable Preaching (if I may call it Preaching) appears in these poor People. For far from being made thereby more devout, more Humble, more Mortified, More Just and Charitable; which yet is the great Intendment of all Gospel Preaching, the inseparable Effect of coming to CHRIST and necessary Evidence of being in him. On the Contrary, they are observed to be remarkably more Heady, high Minded, Wild, Fierce, Infociable and Opinionative than the rest of Mankind, unless it be such who are known by the Name of *High Church*, & are indeed Generally noted for the same Qualities. Nay the Souls of these poor People are not only Starved but vitiated too, with false Principles which are constantly instilled into them.—Besides such weak Men are very liable to be made Tools to a *Popish*; at least, a *Popishly* affected Party. And indeed, there is too much Ground, to suspect that the Hand of *Joab* is in all this Matter; and that should one ask, who hath sown these Tares of Division in the Field of the Church? The Answer were too easy, The Enemy hath done this. That Popishly affected Party considers very Wisely, that they could not have much Influence on the People by their own immediat Application: And therefore they essay to divide them with a Wedge of their own Timber, and are too successful in the Attempt. This is Certain, that tho' they think it below them to joyn in Communion with these poor People; yet they not only both of them, drive the same general Designe, viz. To overturn the Establishment both in Church and State; but likewise that Party doth Cherish, and on all occasions applaud these Separatists, as the only true *Presbyterians*; tho' their Principles are indeed as far from *Presbytery*, as Darkness is from Light.

Here you have these Persons and People described to the very Life. I pray GOD they may see their own Picture in it, and be penitently ashamed thereof. I shall add a few Things further as to the particular Persons.

Mr. *Mackmillan* was bred up when a Youth by the wildest sort of Dissenters, who have rejected the civil Magistrate even since the happy Revolution, and was a very great *Biggot* in their Way, but finding no ac-

cess to be advanced further in that way, he ventured to hear the Ministers and some Time after to take Solemn Vows upon him, before GOD and Man, to maintain Unity with them, at and before his Ordination. But when the *Oath of Allegiance* to *Queen Anne* was imposed he broke off, tho' that was no new Grievance more than the rest, he at that time complained of: When he was called to account by the Presbytery for his irregular Courses, he declined them as his Judges; and was for that and his other Irregular and Contemptuous Behaviour deposed: Upon which he joyned himself to Mr. *Hepburn*, and would not join the other Dissenters, because as he said their Error was *Anabaptistical* (this can be Proved.) After this he submitted to the Commission of the Assembly, kept silence himself, heard the Ministers of the Presbytery that were sent to *Balmaghie*: But the Commission because of the Act of Assembly *February 13. 1645.* Would not repon him to the Paroch out of which he was Deposed, nor take off the Sentence till he was tryed for some Time, he wearyed, and despairing (as he had Reason) of getting a Call to any other Paroch, tho' he should be Reponed to the Ministry in General; one Day after hearing a Reverend Minister of the Presbytery of *Kircudbright* Preaching in *Balmaghie*, he rose up ere the People were Dismissed and told them he would Preach next Day himself, thanked the Presbytery for their Supply, and said he would return their Kindness. After this Mr. *Hepburn* also Slighted him, and as is usual in Marriages, he took such as would take him, and so these Dissenters of the Wildest Stamp have him, because the Church would not have him, and Mr. *Hepburn* had no use for him.

As for Mr. *Taylor* he was convicted of very gross Forgery, and that at a Time when there was no Sign of Division about him, for he had taken all the Oaths before that Time, kept *Fasts and Thanksgivings*, attended orderly upon *Judicatories*: The forged Paper which he could not deny to be his own Hand Writ, was produced before the Synod, and the Synod being about to determine in the Affair he appealed. The Commission, Discussing his appeal found him guilty, but thinking it had been a single slip, went no farther, but only rebuked him; yet when he came Home he publickly in Prayer to GOD blest him for giving him the Victory, as is proved upon Oath: He was also clearly convicted of removing *Land Marks*, and of many other hateful things since his Separation: such as would make the very Curates ashamed of him.

The *Vindicator* says he was vindicated by a Presbytery of Protesters. Well, let them go on to lay the Foundations of their Church that way, after all.

all their pretences to Sanctity: But will they Print to the World the Depositions taken in his Favours, or allow us an Extract thereof and of the Process for Money, if they be not ashamed of it: They need not fear it will expose them further than their divisive Courses do. But if Mr. Taylor be not convicted of gross Scandals, never any Man was; yet we see that one who Joyns with that Party may commit what Abominations he will; Mr. Hepburn and his People will defend him, if they be consistent with themselves.

The *Vindicator* says, that the *Presbytery of Lochmaben* would have past from Mr. Taylors Scandals, would he have past from seeking redress of Grievances: Whether the Lie be the *Vindicator* or Mr. Taylor's, it is a very gross one, just as true, as that the Generality of Ministers preached that the *Union* was a blessed *Union* (as he affirms pag. 51.) and as true, as what Mr. Taylor said when he had been clearly convicted of Forgery and rebuked for it before the Commission, he came Home and thanked GOD publicly for giving him the Victory over his Enemies.

The Vindicator passes Mr. Adamson and so do I.

As for Mr. Mackneil he was educated as Mr. Mackmillan, and with the same Views (as appears) joyned to the Church, and took on the like Tyes to peace and Unity when Licensed; but being found practising for Division Clandestinely, he was discouraged; whereas had he got a Call, he was willing to have swallowed Solemn Engagements to Unity: But that being wisely prevented, he joyned first with Mr. Hepburn, and then ended his Circle there, whence he first set out. viz. He returned to these whom he had rejected for casting of Lawful Authority in Church and State.

Next, as to Mr. Gilchrist, I can say by good Information from these who had best Opportunity to know him; That before he came to this Country, he was look'd upon as far enough from what he has of late, set up for, a *Strict and high Flying Presbyterian*; yea, suspected to have had an Inclination to the other Extream: And I can say from my own certain Knowledge, that for many Years after he came to this Country, he was as opposite to that Party, which he now Espouses as any in the Corner, and resented Mr. Hepburn's irregular Practices as much as any; untill such time as he fell out with some particular Brethren about private Things, and not getting his Mind satisfyed upon them, he retained still a Grudge, tho' outwardly he carried very fair, and was in appearance entirely reconciled with them, yet he said to a Brother, that

he would go an 100 Miles to be revenged upon a worthy Minister who had disoblighd him: And being slighted (as his conceit of himself made him apprehend) in not being frequently enough employed at Neighbouring Communion he resented it much. And having also disoblighd his Parishoners, The Heritors by raising a Procefs for agumenting his Stipend, and taking illegal Courses with some of them to recover what was due to him, (for which he smarted.) The *common People* by his Severity in lifting up his Stipend, reaping some of their Corns by Day, and carrying them home by Night, Poinding from others their Milk Cow's.

Upon these and other accounts, he found his Reputation so far sunk, both with Ministers and People, that despairing in an honest and orderly way to retrieve his Credit, he took this course of Division, knowing that in this unhappy Country separating from, and railing against the Church, and the Ministers thereof, is the only evidence of Piety and Honesty, and an atonement for all former Faults. Upon the whole, tho' I am perswaded Pride and Resentment hath been at the Bottom with all our Separatists, yet with none so much as this Man.

As to Mr. *Hepburn*, I shall not say much of him, in regard he yet retains the Character of a Minister, and of all our Separatists is the only Person that is in that Office; Tho' it cannot be dissembled, that he is the unhappy *Source and Spring* of most of our sad Divisions in this Country: If he had not been continually throwing Oyl into the Flame, our Dissentions thro' the Mercy of GOD had been much at an end. The Churches Lenity and Tendernefs, hath been wretchedly abused, to the emboldning of him in his Divisive Courses and the encouraging others to tread in his steps to the Great dishonour of GOD, Reproach of the Gospel, increase of Prophanity, and the ruin of many a Soul. Never any sooner breaks off from the Church, but are readily entertained and embraced by him. Mrs. *M'henry*, *Farquhar*, *M'millan*, *M'neil*, *Taylor*, *Gilchrist*, and all the Rabble of *Separatists* flee to him as their *Nursing Father*, to be Educated in the Black Art of *Separation*, and when competently instructed therein, he sends them forth to fend for themselves, and some of them go from him, twofold more the Children, (or Fathers rather) of Division than himself. I wish, *that unhappy Old Man* would at last bethink himself, and seriously consider, what great mischief he hath done to the Church of Christ: How uncomely will it be for his hoary Head, to go down to the Grave in a stated Enmity and War with the Church of GOD? May GOD, effectually touch his Conscience with a deep Sense of, and suitable remorse for his *Sinful Division*, that he may repent

pent thereof, give Glory to GOD, and warning to others, to keep off that *Fatal Snare*.

It is a strange way of Arguing, which the *Vindicator* uses, that because the *Assembly* hath appointed to Process these who have been Deposed for *Separating Negatively* and *Positively*, that this Process, tho' it were even to *Excommunication*, warrands *Negative* and *Positive Separation*. It is at least very useless, for it has no weight, but by supposing, That there was warrant for *Negative* and *Positive Separation*, *Anterior* both to the *Deposition* and *Process* of *Excommunication*. And if the *Vindicator* could prove, that these Deposed Ministers had ground before to separate from the Church, we would grant, that they should not be Processed for *Separating* after, but as there are Printed Answers by several Hands, to all or most of the Grievances, so the *Vindicator* abstracts from them; And therefore in this Dispute, cannot suppose them to be valid Ground of *Separation*. And as to the alledged going into the *Union*, and taking the *Oath of Abjuration*, I've sufficiently answered as to these: And if the *Vindicator* were in the Right, (as I hope no Body will believe who reads this Answer) yet his Argument for *Separating*, because of the *Tyranny* of the Church would be no distinct Argument from the other, nor of any Moment, without supposing the other.

I would add also, that the *Dissenters* themselves own, that all their Grievances are inconsiderable, in Comparison of the *Oath of Abjuration*; And I having before plainly shew'd, both what a trifle that is to found *Separation* upon, and that Mr. *Hepburn*, *Gilchrist*, &c. are no Luckier in Expounding *Oaths* and *Covenants* than others; it follows clearly that they have no Ground for *Separation*, and so are *Schismatics*; and they who will read the Acts of *Assembly August 24. 1647*, will see that *Schism* was then reckoned no small Evil. I am perswaded, that in any time of the Church, a Minister joining with these Deposed, one of them for *Forgery*, removing *Land-Marks* and other Scandals; the other for *Railing* at the *Hannoverian Succession*, and other unaccountable Practices (as Mr. *Hepburn* has done) would have made him liable to *Deposition* also, and that most justly.

But upon the Point of *Tyranny*, I would ask the *Vindicator* some Questions.

1^{mo}, Suppose a minister should have refused to Swear the *Solemn League*, would not the *Assembly* then have Depose him? And if he had gone on Preaching, *Excommunicated* him? tho' the *Vindicator* must own, that that *League* obliged to the *Discipline* of the Church of *Scotland*, of which then it was one part (as was proved before) that *Papists* should be Prosecuted for not Communicating.

2do, What if a Minister should have thought it hard, that Meetings for Prayer called *Societies* should be discharged, and said to rent the Church, and occasion Offences? Could that Minister Subscribe Conscientiously, to Maintain the *Discipline* of the Church of *Scotland*? yet if he did not, he was by standing Acts to be Deposed.

3tio, That same *Assembly*, that very Day, tho' they require Ministers to do their Duty faithfully, or be Censured by their own *Presbytry*; yet they allow none to *Separate* from their own Ministers at their own hand, tho' the *Vindicator* knows very well, that there wanted not Scandalous Ministers then in the Church, as the Acts of *Assembly* afterward shew, yet they charge every Member, in every Congregation, to Communicate therein, in the Word and Sacraments, and if they continue to do otherways to be censured. I desire to know if the *Vindicator* will call that Act *Tyrannical*? And if he will say these things warranted *negative* and *Positive Separation* from the Church.

The *Vindicator* says the Church should excommunicate *Papists*. I *Ans.* The *Vindicator* tells us elsewhere, that the false Teachers in *Corinth* were not Excommunicated, because having seduced so many it would not have reached it's end: And I must tell him what I have certain Information of, that when *Presbyteries* of late excommunicated *Papists*, none were more familiar with them than some of the greatest Ring-leaders of the *Dissenters*. It can be proved that more than one of them Drank publicly with Excommunicated *Papists*, kissed them, invited the Minister to Drink with them, and when it was refused, cryed out to him, you will neither Drink with *Papists* nor *Cameronians*, and these *Dissenters* wanted not enough of others to make Excommunication ineffectual.

It is a malicious and frivolous remark pag. 88. Where he says, when the Assembly appoints Information to be given of *Papists* where *Popery* abounds, that they will tolerate it if there be not a great deal of it in a Place; for they may reckon if there be few, *Presbyteries* may grapple with the Difficulty, and if they find Reason will seek advice and Assistance, but that where there is great Danger there needs a special Warning.

It is granted that the Assembly does not apply to Magistrates, to Act further against *Episcopal Incumbents* than Law allows. (of which the *Vindicator* complains) and it is certain, if they did, they would be refused; neither is there the same Reason of proceeding against *Episcopal Persons* who own themselves Enemies to *Presbytery*, as against these who professing themselves *Presbyterians*, their Miscarriages if not censured
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not only otherways hurt, but bring a stain upon the *Presbyterian Interest*: Mr. *Hepburn* hath no Cause to quarrel this, seeing he owns it were sufficient for the Church to Exoner her self of the Scandals Committed by the Malignant Party, by declaring them none of our Communion; yet he will not say but *Ministers* may call *Dissenters* in their Bounds to a particular account for Scandals committed by them: And it is certain, the more any are without the Church, the Church is the less blameable in not Censuring them, especially when the Censure could not reach its End.

As to what he says, pag. 90. We grant that Mr. *Patoun* Moderator of the Synod, in April 1715, did indeed bid Mr. *Gilchrist* sit down as a Member, without any *inuendo* of an Accusation or Rebuke to be given; for they were then upon another Affair, (*viz.* Mr. *Taylor's*.) Besides Mr. *Gilchrist* had right to sit as a Member, but Mr. *Patoun* had no warrant to insinuate any Rebuke or Accusation to him, till the Synod should give him Orders at their own time, even tho' his Scandals had been greater than Mr. *Taylor's*. But you must allow the *Vindicator* to object such Things as he hath, that is Things very Childish and Frivolous, it is evident thereby, that he is violently bent to pervert the most innocent Things, and to do all against the Church, that Malice can enable him to do.

The *Vindicator* from pag. 93 to 101 deny's, that Subjection is to be given to the Acts and Sentences of the Judicatories of this Church, and attempts to prove it by several Arguments taken from the Old *Protesters*, in a Book Entituled *Protesters no Subverters*.

Submission to the Sentences of Church Judicatories, being a Matter of very great Weight and Moment; and absolutely necessary for Maintaining Order and Unity in the Church of Christ: And refusing submission to their Sentences, being the Devils great Engine for Division, and confusion in the Church: I shall speak particularly to it. And I expect the *Vindicator* will not take it ill, if I oppose the Reasonings of the *Learned Reviewers* of that Paper, *Protesters no Subverters* to his Arguments against Submission, to the Sentences of this Church: I shall not confine my self to their Arguments or Words, but shall make use of them as I find for my Purpose, intermixing other Reasoning as shall be needful; In regard, I do not dispute so much from the Authority of these Persons, or any others as from Scripture and Reason.

To State this *Controversie* clearly, I shall premise somethings, which will much conduce to the understanding and determining of it.

I. We do not plead for Submission to Church Judicatories, upon the

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account of their *Infallibility*, and that we must receive their Conclusions, as *Articles of Faith*, or binding the Conscience *eo ipso*, because dictated by them; seeing we acknowledge all Men to be fallible, to have no privilege or Authority to do wrong, and that their Sentences do not oblige the Conscience, but in so far as they are conform to the word of GOD. This answers all his Citations from Divines pag. 99 and 100, which he impertinently and uncharitably adduces, as if we allowed Ministers to be Lords over Mens Consciences.

II. We plead not for *Submission* to an *Incompetent Judicatory*, or a Judicatory not *Ecclesiastical*; We think *Amos* very justly refused *Submission* to *Anazia*, because he was not his Judge. *Am. 7. 12.* And the Apostles justly refused *Submission* to the *Council of Jerusalem*, because it was no Judge competent to any Officer of the Church of the *New Testament*; (there being other Courts appointed for the Government thereof.)

III. We plead not for *Submission* to Officers and Judicatories, not of CHRIST's Institution, such as *Popes* and *Prelates*.

IV. We plead not for *Submission* to any corrupt Society calling themselves a Church or Judicatory of CHRIST, while they are a *Synagogue of Satan*, standing in opposition to the Doctrine of CHRIST; but in a true Church, and to CHRIST's own Courts and Officers, and such he will not deny Ministers of the Gospel and Elders, Assembled in a *Session*, *Presbytery*, *Synod* or *National Assemblée* to be.

V. Tho' we believe a just *Submission* is due to the *Dogmatick Power* of the *Judicatories* of the Church, that is their Determinations as to points of Doctrine, Controversies of Faith and Cases of Conscience, yet we shall abstract from it in this Dispute; this not being the present Controversie. Our Debate concerns the *critical Power* of Judicatories, that is the Power of *Discipline* and *Government*; and even as to this, there is no Debate in the General; we have not only a *Confession of Faith*, *Directory of Worship*, and of *Government*; but also settled *Rules of Discipline*, in which we are universally agreed: So that nothing remains in Debate, but whether in Application of these *Rules*, the *Sentence & Judgment* of *Judicatories* especially in the matter of inflicting of Censures on Officers or Members, ought to be submitted and acquiesced unto without further Contention.

VI. In pleading for this *Submission* in matters of Sentences, we do not urge, that Men in Conscience should approve of all, and every of these Sentences as Just; But only that (whatever their Judgment be) they submit without Counteracting.

VII. We urge no such *Submission* to the Sentences of Judicatories

as secludeth either *Dissents*, for Mens own Exoneration, keeping themselves Pure in what they think wrong, or *Appeals* from one Judicatory to another, till they come to the highest can be had: A Man that judges himself lased or wronged in a *Presbytry*, has access to Appeal to a *Synod* and from that to a *General Assembly*; yea, tho' one *General Assembly* do not Grant his desire, he may make his Address by Supplication to others after that; so that he hath fair Room to follow furth variety of lawful means, for righting any Thing that is supposed to be amiss, who if they do Right him, it is well, if not, he hath done his Duty, and may sit down in Peace, as having neglected no lawful Means of Defence, and consequently may commit his Cause to GOD who is the avenger of Wrongs.

These Things being premised, I assert that it is the Duty of all Ministers, Members of this Church to Submit to the Sentences past against them, and Censures inflicted upon them, so as not to Counteract, but to Sift Contention and avoid Schism and Confusion by their Submission, whether they think the Sentence Just or not.

For confirming this assertion, I offer these following Arguments.

First, I argue from *The Word of GOD*. Christs own Rule, *Math. 18. 17.* Doth demonstratively conclude this *Submission*, for the last Church remedy prescribed by our Lord, in the matter of Offence is, *Tell the Church.* There is an Express Precept for it, *Heb. 13. 17.* *Obeys them that have the Rule over you, and Submit your selves.* And that order established, *1 Cor. 14. 29, 32.* *That the Prophets should Judge of one another, and the Spirit of the Prophets, be Subject to the Prophets,* doth hold out this *Submission* most clearly, as may further appear from the Reason subjoyned. *ver. 33.* *That GOD is not the Author of Confusion,* (which cannot be avoided if we follow the Doctrine of the *Vindicator* and his Party in this Matter) *but of Peace.*

Secondly, I argue from the *Light of Nature*. Doth not the Light of Nature strongly Evince, That in no Society in the World, it can be allowed that particular Persons should not Submit but Counteract the whole? Doth not the same Light of Nature tell us, That Government cannot possibly stand where there is not a *Submission*? And finally is it not a *Ruled Case* by the Light of Nature, that rather One than *Unity* should suffer, and a few should patiently bear wrong, rather than the whole Society be brought into Confusion.

Thirdly, I argue from *The Nature of Presbyterial Government*; all the World knows, that know any Thing of *Presbyterial Government*, that

the very Nature and being of it consists in a beautiful Subordination of Judicatories one to another, and dutiful Subjection and Submission of particular Ministers to their Proper Judicatories, and of Inferior Judicatories to Superior. If this be denied or refused by any; the very Foundations of Presbtery which we are Sworn to in the Covenant are sap-ped, and Presbytry renounced by them, pretend what they will: I might confirm this by the Judgment of many particular Divines as Beza in Divers of his Epistles. Zepperus de Polit. Eccles. lib. 3. chap. 6. Asserteth, *That no Man tho' he thinketh he hath just Causes, ought to alter any Thing of Eſtablished Order, before the Determination of a Synod.* Edwards in his Antapal. pag. 153. 154. putteth this as the main difference betwixt Subordination in Presbyterial Government, and that which Independants profess to be due unto Synods by particular Congregations. *That in the first there is such Subordination and Dependence, such stated and fixed meetings, that if Men should escape one, they do not escape all. But in the other they only submit to Hearing and Counsel upon it, but not to Determinations unless it like them:* In the one they are Bound, and must do, in the other, they may do or not do. But I pass these and many others, and shall only add two Testimonies which may be instead of many. One is that of the Reformed Church of France who in their Ecclesiastick Discipline, do not only urge the keeping up of Ecclesiastick Assemblies, as the Bonds and Props of their Union and Concord against Schism, Heresies and all other Inconveniencies: Chap. 6. Art. 5. But Chap. 5. Art. 28. Where speaking of referring Debates betwixt any of the People and an Inferior Judicatory to a Superior Assembly, *They do expressly provide, that the Inferior Judicatory who refer that matter, do first cause the Contradictors to make Promises, express and upon Record, that they shall not in any manner of way, whatsoever sow, any Thing of their Opinions, but wait for the meeting of the Superior Judicatories, under the pain of being censured as Schismaticks: And if they refuse to make these Promises, they shall be censured as Rebels according to the Discipline.* And Art. 29. *They Determine, That a Pastor or Elder breaking the Unity of the Church, and refusing to Submit to what the Colloque (i. e. Presbytry) hath determined, shall be suspended from his Charge, to be further proceeded with at the Provincial or National Synod.* As this Testimony is most clear; so the next is no less evident, which is that of the Learned Cartwright and other Presbyterians in Queen Elizabeth's Days, who in their subscribed Book of Discipline. In the Head of the Assemblies of the Church § Last. Having granted Liberty (unless it be a plain Act and manifest to all) to Parties, who think themselves injured by a lesser Meeting

Meeting or Judicatory to appeal to a Greater, till they come to a General Council, so that they ascend orderly from the Lesser to the next Greater: They expressly add, *But it is to be understood, that the Sentence of the Assemblies is to be bolden firm, untill it be judged by an Assembly of greater Authority.* It will be to no purpose to say, these Divines meant of just Sentences, for if they had meant only of just Sentences, they had ordained them simply to hold them firm, without giving Liberty of appealing from them, for they do not allow Liberty of appeal if it be a plain Act and Evident to all that the Sentence is Just.

4thly, I argue from the *Ends of Government*, which are certainly the preserving *Unity*, and being an hedge about Doctrine and Worship in a Church: Now this Doctrine of *Non-submission* entirely overturns these Ends. For once cast loose this *Submission* in a true and well Constituted Church, and then how shall Government reach it's End; or to what purpose shall Judicatories meet to Sentence any? Seeing they will get no *Submission*, but as the Parties please to think they are Right: Yea, not only Parties Censured, but even such of the *Judges* as Vote against the Sentence, are free to flight and Counter-act by this Principle also. Mr. *Rutherford* against *Hooker*, pag. 465 asserteth, *Every Appeal, whatever unjust prejudice be in it, must not stop the Actings of CHRIST's visible Kingdom, and called Pastors.* Now if Persons Censured be not allowed to submit, but to Counter-act when they judge the Sentence wrong, and yet cannot convince their Judges that it is so, what must Judicatories do? They look upon themselves as entrusted with the Government of *Christ's House*, and do Judge the *Contra-actors* to Sin dangerously; and must they stand still and look on, while the Party pretending a Call from GOD, goeth on in his contempt? Were they only *Consultative Meetings*, they had delivered their Souls, by giving their Advice; but now they cannot be answerable to GOD and their Trust, to let Men go on and Sin. Again, by denying this *Submission*, Things must come to this *Issue*, That in case a Man cannot get his Will in Church Judicatories, he must turn *Erastian*, and bring the Matter to the Civil *Magistrate*, or when he thinks his Judge wrong, he must endeavour to put him out of the *Chair*, & set himself there to guide better; and when he is set, another must serve him in the like kind, and so *in infinitum*, Judicatories shall be pulled down, set up, and pulled down again; or he must resolve to be his own Judge and Ruled by none, tho' all the Judicatories of a National Church determine against him: And the Judicatories must either take off his Censures, which in their Consciences they think inflicted upon just Causes,

and truly proved, or let him and as many as please to follow him, go on to Counter-act their Sentences, till they be left *Beacons* on an hill, and none to submit to their Authority. Finally, by this Principle, a few *Hereticks* may keep themselves in a Ministerial capacity, to propagate their Errours, in despite of all that the Judicatories can do, and so the Church be exposed to all the Confusions in the World.

5thly, I argue from the *Practice of this Church*, even in these Times, which the *Vindicator* and his Party call the purest Times, and make the *Standard of Reformation*. In the *Assembly 1647*. Where the seventh Head of Doctrine they approve, in the CXI. Propositions tendered to their Consideration is, *That the lesser and Inferiour Ecclesiastick Assemblies ought to be Subordinate and subject unto the Greater and Superior Assemblies*. Which, how far it ought to have place in the Matter of Submission to Sentences is evident from the Judgement of the next *Assembly anno 1648, Aug. 5. Sess. 30.* Where it is expressly ordered, *That whosoever after the Sentence of Deposition pronounced against them, do either Exercise any part of the Ministerial Calling, in the places they formerly served in, or else where, ——— shall be proceeded against with Excommunication: And the same is ordered with respect to these who do Contraveen the Sentence of Suspension?* These are so clear Testimonies of the Judgement of this Church in these Times, that it is a wonder our *Vindicator* and his Associates, who profess so great a Reverence to these *Assemblies*, can have the *Arrogance* to contradict their Judgement, or Contraveen their Orders.

It will be to little Purpose to say, that this *Submission* was only ordered to be given to just Sentences, but not to unjust; for it's plain to a *Demonstration*, that in the Judgment of the Church at that time, *Submission* was to be given to *unjust Sentences*, as is clear from the Case of Mr. *James Morison*, and the Presbytry of *Kirkwal*, which was determined in the *Assembly 1646* in the unprinted Acts. The Case was this, Mr. *James Morison* being Suspended by his Presbytry, did Appeal to the *General Assembly*; and go on in his Ministerial Function: For which the Presbytry did Depose him, yet he adhering to his Appeal, went on and Preached. The Matter coming before the *Assembly*, they find, that the Presbytry of *Kirkwal* hath not upon sufficient Ground suspended the said Mr. *James Morison*: and yet that the said Mr. *James* was Contumacious, in that he did not give obedience to the Presbytry, in forbearing to Preach during the time of his Suspension, or until the Matter should be tryed by the *Assembly*, to whom he had Appealed: As also in Preaching after his Deposition: Therefore the *Assembly* thinks the

the *Presbytery* deserves rebuke for the said Suspension, and desires Mr. *Walter Stewart* (their Commissioner) to give notice to them hereof: And Sicklike, that the said Mr. *James* deserveth a very sharp rebuke, for his Contempt and Disobedience aforesaid: And that the *Moderator* accordingly reprehend him sharply in Face of the Assembly, and ordains him to humble himself to his *Presbytery*, and acknowledge humbly his Offence aforesaid and his Sorrow for the same: And in the mean Time Repones the said Mr. *James* against the Sentences both of *Suspension* and *Deposition* to the full Exercise and Benefit of his Ministry, sicklike as if they had never been pronounced. And ordains the said *Presbytry* so soon as the said Mr. *James* shall in all Humility acknowledge his fault, to accept of him as a Minister and Brother of their Number, and to possess him again in the Exercise of his Ministry. Whence we see, a Sentence is not only judged by the Party, but found by the *Assembly* to be unjust; And yet the Party Censured is declared *Contumacious* for *Non-submission*, and sharply rebuked for the same. And it is very observable, that tho' the *Assembly* declares the *Presbtry* to deserve Rebuke for the Sentence of *Suspension*, they are not at all charged with deposing him for his *Non-submission* to the Sentence of *Suspension*.

6thly, I argue from all Governments, Civil or Ecclesiastick under Heaven: For altho there be different Judgements concerning the Subjects of the Authority, (as in a state whether it should be *Democratical*, *Aristocratical*, *Monarchical* or *Mixed*. So in a Church, whether it should be *Presbyterial*, *Episcopal*, *Congregational* (not to mention *Papal*) yet all agree, that *Subordination* and *Submission*, is due to the Authority in their Persons whom they hold, ought to be invested with it: This cannot be doubted, of any of these mentioned, except the *Independents*, And as to these we assert with Mr. *Rutherford*. *Peac. Plea. pag. 246*. ' That we require no other Subjection than they do; for they make 10 to be Subject to 500 in an Independent Congregation: In so much, that either these (10 must submit to the Determinations of the rest let them judge them never so sinful) if they cannot perswade the rest to be of their mind, or else they must resolve to be cast out by Excommunication. See Mr. *Gillespie* *Affer. Of the Government of the Church of Scotland. Part 2, Chap. 4. pag. 152*, Where he speaks fully to the same purpose. Yea, our Writers against the *Independents*; and particularly the *Assembly* at *Westminster* in their *Answer to the Reasons of Dissenting Brethren*, *pag. 253, 254, 255*. Follow the Charge so home, that the Accusations of *Tyranny*, laid by *Independents* at the Door of *National Assemblies*, where there is not the Remedy of a *General Council*, is most justly retorted upon themselves.

elves, who take upon them to inflict the highest Censure of *Excommunication*, without any Remedy under Heaven to any greived Person, it not being reverfible by any in Earth but by themselves: " But ſay they, if a Perſon conceive himſelf Injured in a National Aſſembly, & cannot obtain redreſs either from another National Aſſembly or from a Superior Aſſembly (*Viz. Œcumenical*) he muſt commit his Cauſe to GOD, in like manner, as he that thinks himſelf civilly injured by the Parliament or Supreme Power in a State, and hath no other Way to obtain Redreſs.

IX. I argue from that *Solemn Vow and Engagement* that every Miniſter at his Ordination comes under to Submit and be Subject to the Admonitions, Reproofs and Cenſures of his Brethren, particularly to the Pteſbytry whereof he is to be a Member.

But it will be ſaid that Miniſters are only engaged to be Subject *In the LORD*. I *Anſ.* That theſe Words are ſadly Abused and Perverted by ſome, to be really a Cloak for Licentiousneſs, and an excuſe for reſuſing that Submiſſion which the Lord requires of them to the Judicatories of His Church. I grant indeed that they are hereby excused from obeying the ſinful Commands of Judicatories; but not from ſubmitting to their Cenſures unjuſtly, and ſo ſinfully inflicted: It is a groſs miſtake in many that they confound *Obedience* and *Submiſſion* and take them for the ſame, whereas they are very Diſtinct: I muſt not obey the Command of my Superior, obliging me to do that which is ſinful; but I may, yea, I ought to ſubmit to his Sentence or Cenſure which in my Conſcience I think unjuſt, becauſe hereby I do not ſin againſt GOD, But Honour Him in Submitting to the Authority he has appointed.

This will ſeem a Paradox to many that *Submiſſion* is due to the unjuſt Sentences and Cenſures of Judicatories, but I ſhall make it evident beyond all reaſonable Contradiſtion. And that this Truth may appear more Diſtinctly I premiſe theſe General Conſiderations.

1^{ſt}. That the *Wiſe Lord* hath been pleaſed, to intruſt the Government of his Houſe, into the Hands of *Fallible Men* who not only may but ſometimes actually do Err.

2^{dly}, That no *Judge* either *Civil* or *Eccleſiaſtick* hath any Commiſſion or Authority from GOD, to Sin, or enact an unjuſt Sentence. And that this is not to be reſtricted to Church Judicatories only, cannot be doubted by any Chriſtian who hold the Magiſtrates Authority to be from GOD, who doth not Authorize any to Sin.

3^{dly}, That

3dly, That every particular wrong Act or Acts do not divest a Judge of his Authority: As is clear in right Reason, and by Scripture Rules. For if it be asserted, that an unjust Sentence one or more do make void the Authority of the Judge, this will overthrow all Government, Ecclesiastical, Civil or OEconomical. Mr. Gee in his Treatise of the Civil Magistrate, pag. 36, 37. Urgeth, ' That indeed lawful Powers are bound to use it lawfully, but yet asserteth it as yielded by all, that this is ' not simply necessary to the being of a lawful Power; But a Power, ' that is unlawful in Exercise may be for its habit, and being, included ' in the Text, (Rom. 13.) and its irregular Actings only discarded from it.

4thly, That by the word of GOD, Submission is required and commend- ed in some Cases, and that of a different Nature from the Sufferings of guilty Persons, Matb. 5. 10, 11. 1 Pet. 4. 15, 16. And that in some Cases the People of GOD are called to suffer without resisting, as hath been the frequent Practice of Saints, and asserted by all Orthodox Divi- nes, writing upon Subjection as contradistinct to Obedience.

5thly, That tho' the Person censured may look upon it as unjust, yet it's to be considered, that he (looking through the Glass of Passion and Interest) may be deceived.

6thly, However it be; Suppose it should be unjust, yet it's far better, that One or a few Persons suffer somewhat, than that confusion be brought into a true Orthodox Church.

7thly, That as Schism is an Evil Disapproved and never warranted of GOD; So a Man may be guilty of Schism, who notonly maketh a rent upon a Cause destitute of Truth, but also upon a Cause not weighty and relevant, tho' true in it self: ' If the Scripture were Conscionably ob- ' served, (says Mr. Baxter in his Explication of the Agreement of the ' Ministers of Worcester-shire. pag. 119.) Men would take Church Divi- ' sion for a Greater Sin, than Murder or Theft. Mutinies and Divisions ' do more infallibly destroy an Army, than almost any other fault or ' weakness: And therefore all Generals punish Mutineers with Death, ' as well as flat Traitors. And a little after, Commonly they that divi- ' de for the bringing in of any Inferior Truth or Practice, do but destroy, ' that Truth and Piety, which was there before.

8thly, We only suppose, that Sentences of Judicatories may be unjust; We are far from yeilding, that the Sentences past upon these who Separ- ate in this Corner are unjust: We have said enough already to shew the Justice of the Censures inflicted upon them; beside their Divisions and Schism (which is enough to Justifie the highest Censures of the Church) they have been clearly convict of very ill Things.

These things being premised, I shall confirm the Position laid down. *That in a true Orthodox Church these Sentences or Censures which are thought unjust; Tea, which actually are unjust, should be submitted to. This I shall do very briefly;* Because all the Arguments adduced for Submission in General, conclude this.

I. If there be Submission due in any case by *Christians*, to the Sentence of a Judicatory, and commended of GOD, as hath been presupposed, and cannot without contradicting the Principles of Christianity be denied; then certainly it must be due to *unjust* Sentences: For unto just Sentences requiring a duty under pain of Censure, *Obedience* is due by the Word of GOD, and not *Submission* or *Suffering*. Therefore unless we will banish a Command to suffer according to the will of GOD, or cleanly suffering with a good Conscience, out of the Bible, we cannot avoid this.

II. That which taketh away all use of *Appeals*, Instituted by *CHRIST* in the Case of *Mal-administration*, cannot be of GOD; for one Ordinance of GOD, doth not make another of none effect. Now this Doctrine of *Non-submission* and *Counter-acting* doth make void all use of *Appeals*, for an *Appeal* from an unjust Sentence, supposeth Submission to it, in the mean time: For if it be holden, that such a Sentence is *Null*, and not to be submitted to, if a Church own that Principle, there needeth no *Appeal*.

III. That which involyeth a Man in the guilt of Schism cannot be of God, but a man not Submitting to some unjust Sentence, is involved in the guilt of *Schism*, because tho' he hath right on his Side, yet his personal Suffering is not *Tanti* as to be laid in the Ballance with the Confusion, that will follow, and the open contempt of Authority; And albeit his Judge must Answer to *CHRIST* for his unjust Sentence, yet he must Answer for his *Schism*, if he suffer not Patiently.

IV. It would rub an imputation upon the *Wisdom* of GOD, who hath put this Trust in fallible Mens Hands, who may and do *Err*, if *Submission* were not a safe *Medium* to be acquiesced in, betwixt the Rocks of *sinful Obedience* and *Schismatical Counter-acting* in a Church.

V. This Principle of *Non-submission* to unjust Sentences, makes the Party censured *supreme Judge* upon Earth, not only of his own actings, but of all the proceedings of his *Judges*; the *Judge* pronouncing the Sentence, counts it just, it may be, so do all others, but the party concerned and these of his way: He will not submit to his Judges *Verdict*, can he then find any *Arbitrators* to whom he is rather bound to submit than his *Judge*; or will he be both Judge and Party himself, *Judge* I say, not only as to what he will approve and do, but what he will submit to and suffer? Now was it ever almost found, but that Parties sentenced were grieved and dissatisfied therewith? Might not these *Hereticks Acts* have urged

urged the same Plea Did not the *Arminians* at *Dort*, and did not *Hereticks* upon all occasions condemne the Sentences of their Judges, and yet the Judges do not yeild the Question to them? If a Comparison be instituted betwixt the Judges and the Party, the Judges may safely alledge, that it is not so Probable they are in an Errour as the Party, as being a multitude of Counsellours wherein is safety as being less blinded with passion and personal Concernments in the Cause, than the Party is; and having a more expresse Promise (tho' they pretend not to infallibility) for Direction and assistance in Judgement. *Matth.* 18. 19, 20. Thus *Beza.* (*Epist.* 59) pleading the Cause of CHRIST's Courts against some disturber, willeth him to Consider, that tho' they consist not of sinless Men, yet it's Probable that many should be wiser than one. In a Word this Doctrine is the Mother of all Disorder and Confusion, and so cannot be of GOD, who is the GOD of Order and not of Confusion: If this Principle once be laid down, that the sentences of Church Judicatories may be counteracted if the Parties think them unjust, Church Discipline may be entirely thrown up, and it is to no Purpose to keep Courts of Christ except it be to consult and advise: These who Separate from this Church, Complain much, we do not Purge the Church; but how is it Possible to do it according to their Principle, when none are obliged to submit? If they say others are obliged to Submit, because the Sentence is Just; tho' they be not, because they are perswaded in their Consciences that the Sentence is unjust. I Ans. this is most unreasonable for 1st, It is but a begging of the Question. It will never be granted them by unprejudiced Persons, that the Sentences past against them are unjust; in any time of the Church of *Scotland*, *Schism* and *Division*, besides other scandalous Practices, would have justified Inflicting the highest Censures, and we dare appeal, to the Judgment of all the reformed Churches this Day in the World concerning the Equity of our proceedings against them. 2^{ly} Will not others Complain of the Injustice of Sentences past against them, as well as they? *Solomon* tells us a *Mans Cause is Right in his own eyes* and if *Passion Prejudice* and *self Interest* make them believe they are wronged, they are not obliged to submit to them: What a door this opens to *Prophanity* and *Immorality*, as well as *Division*, every body may see? And truly this Principle of theirs, together with their Practice conformable thereto, hath given encouragement to much of the *Prophanity* that abounds in the Corner. And I Charge it upon their Consciences And require them seriously to consider, how they will answer to GOD in the great Day, for encouraging People by their Principle and Practice to contemne Ordinances, to prophane the LORD's Day, to Spit in the Face of the Ministers and Judicatories of CHRIST and trample upon the

the holy Discipline of his House, which are not only high degrees of Prophanity in themselves, but open the *Sluces* to all immorality and ungodliness, let them consider this as before the LORD.

I shall shut up this with some account of the Judgement of others in this Matter.

† The Commissioners of the Church of Scotland then at London, in their Retormation of Church Government in Scotland cleared from some Mistakes and Prejudices pag. 17. do assert that, To limit the Censure of Excommunication (the like may be said of Suspension and Deposition of Ministers and other Censures) in matter of Opinion, to the common and uncontroverted Principles, and in the matter of Manners, to the common and universal Practices of Christianity; - and in both to the Parties Known Light, is the dangerous Doctrine of the *Arminians* and *Soci-nians*, &c. Mr. Gillepsy in his Assertion of the Government, &c. Part 2. Chap. 4. pag. 152. 153. (In answer to that Objection. How Judicatories can without wronging of Christian Liberty inflict Censures or put Men to suffer, who profess, that after Examination of the Decrees or Constitutions, they cannot be perswaded of the Lawfulness of the same) says. 1. That our Divines by these Tenets (of Christian Liberty and allowance of a private Judgment of Discretion) do not mean to open a Door to Disobedience and Contempt of the Ordinances of a Synod: But only to op-pugn the *Papish* Errour concerning the binding Power of Ecclesiastical Laws by the Sole will and naked Authority of the Law Maker, and that Christian People ought not to seek any further Reason or Motive of Obedience. 2dly, a Synod must ever put a difference betwixt those, who out of a real Scruple of Conscience, in a modest and peaceable way, re-fuse Obedience (understand active Obedience) to their Ordinances, still using the Means of their better Information: And those who con-temptuously and factiously disobey the same, labouring with all their might to strengthen themselves in their Errour, and to perswade others to be of their Mind. The same Mr. Gillepsie in his Miscelany Questions, Chap. 16. pag. 207. sayeth, it is no Tyranny over Mens Consciencees, to pu-nish a great and Scandalous Sin (such as refusing and opposing of the Co-venant, or a dividing from it) altho the offender in his Conscience be-lieve it to be no sin, yea, peradventure believe it to be a Duty other-wise it had been Tyranny over the Conscience to punish those who Kil-led the Apostles, because they thought they were doing GOD good Ser-vice. Job. 16. 2.

The Provincial Synod of South Holland met at Delph, in Answer to the *Arminians* after they had reasoned most strongly for this Submission, add

add expressly. But let it be supposed, that some such thing be decreed, (that his Error) yet therefore Truth will not still be kept at under, but will in due time break forth again, but in the mean time Order, Quietness ought to be kept in the Church of *CHRIST*. For *GOD* is not the *GOD* of Confusion or Disorder, but of Peace; and therefore will have all Things to be done in his Church, Orderly, Peaceably and Quietly. Now there can be no Order or Peace in the Church of *GOD*, if every Man be permitted to teach what he will, and be not obliged to give an account of his Doctrine, nor submit himself to the Judgment of any Synod, according to the Precept of the *Apostle*, 1 *Cor.* 14. 29, 32.

Another Instance instead of many, is the Judgement and Practice of these Authors (of that Treatise, entituled, *A most grave and modest Confutation of the Brownists*.) suffering for the Cause of *Non-conformity*, they say in pag. 41. If it be said, that the Church is not to be obeyed when it suspendeth us, and depriveth us for such Causes, as we in our Consciences know to be insufficient: We Answer, That it lieth in them to Depose, that may Ordain; and they may shut, that may open. And that as he may with a good Conscience Execute a Ministry by the Ordinance and calling of the Church, who is Privy to himself of some unfitness, (if the Church will press him to it) so may he, who is Privy to himself of no Fault that deserveth Deprivation, cease from the Executing of his Ministry, when he is pressed thereunto by the Church. And if a guiltless Person put out of his Charge by the Churches Authority, may yet continue in it; what proceedings can there be against guilty Persons, who in their own conceit are always guiltless, or at least pretend to be so; seeing they will be ready always to object against the Churches Judgement, that they are called of *GOD*, and may not therefore give over the Execution of their Authority at the will of Man. By which it is evident, that the Judgement and Practice of these ancient Worthies, and suffering *Presbyterians* hath been point-blank opposite to the Principles and Practices of these who now (amongst us) pretend to such Zeal for Reformation: And truly a judicious Person will think it a strange thing, if a Minister having offered to maintain his Ministry before all the Judicatories of a National Church, and all of them reject it, yet he will obtrude it upon them, nill they, will they, and will make Schisms and Factions, never so many, ere he be not a Minister. Sure a wise and Good Man, tho' he account his Ministry dearer then his Life; yet so long as there were Service to do to *CHRIST*, in any part of the *Christian World* would be loath to use a Reformed Church so; yea, the loss of his

Life would not be so bitter to him, as to be Accessory to the Confusions, which attend such a Practice.

It were endless to insist upon all the Testimonies that are given to to this *Truth*. The Synod of *South-Holland* (as was shewed before) told the Remonstrants, that if they would not submit to the Judgment of the Reformed Churches, they could not be acknowledged for Ministers of the Reformed Churches. The Divines of *Hassia* tell them that their Declinator did openly Proclaim that they held not themselves Members of these Churches, but had gone out and made a Separation from them. The Divines of *Geneva* having answered their Exception, that Protestants refused to submit to *Popish Councils*, they press the necessity of order and Submission to Judicatories in true Churches, according to the Rule of Christ *Math. 18. 17.* And close all with this, that the Remonstrants adhering to their Declinature, do thereby declare that they renounce Union with the Reformed Churches of the *Netherlands*: In which Case they conceive it incumbent on the Supreme Magistrate to consider what ought to be done. And the Divines of *Breme*, look upon their Practice as opening a Door to all Confusion, as overturning all Church Judgment and Authority, to which Christ himself did remit us, and making way for a perpetual disturbance of the Church by contentious Men. See Acts of the Synod *Dort*, pag. 88, 89. (*Edit in Folio*) *Durham* on the *Revelation* pag. 100. says, *That submitting unto Church Power is a necessary and concerning Duty, and that without this Submission there could be no Government or Exercise of Power.* The Great Mr. *Alexander Henderson* in his *Government and Order of the Church of SCOTLAND*, speaketh fully to this same purpose pag. 34, 35. and 60, 61. Our Reformers in the second Book of *Discipline Chap. 7. 81.* Do reckon Schism and Rebellion against the Kirk amongst these Evils which deserve Deposition: So do the Churches of the *Low Countries. Har. Synod. Belg. Chap. 14. Art. 14* And it is the Judgment of all the Reformed Churches this Day in the World.

As to what the *Vindicator* objects against this Submission from that Book *Protesters no Subverters*, There is much said already to obviate these Objections, particularly in what was premised for clearing the state of the Question, which if duly considered and rightly understood will remove most of the difficulties alledged. Yet I shall add a few Things further.

I. It is objected, That Judges have no Commission or Authority from Christ to pronounce an unjust Sentence, therefore they are not to be submitted unto, unless Men will take their will and Arbitriment for

a Law to their Consciences. *Ans.* This is a confounding of two Things very different, *viz.* The *Rule* whereby *Judges* ought to walk in their Administrations, and the *Rule* whereby the *Lords People* ought to walk under these dispensations of Providence toward them, whereof humane *Judges* in their Administrations, are the interveening Instruments. We yield that Judicatories are limited by their Commission, that they may do no unjust Act, and if they do they must answer to GOD for it: We yield also that the *Rule* of their Commission doth regulate also those that are under them, as to their approving or giving active Obedience to their Injunctions. But when it comes to the Matter of Suffering, after we have exonerated our selves, we do not look to their Will as our *Rule* or the ground of our *Submission* But to a peculiar Command of GOD enjoying our *Submission* in such Cases, to prevent *Schism* and *Confusion*. This takes off a great Part of the Objections against this Doctrine. In Case of unrighteous Judgment we neither approve nor give Active Obedience: Yea we are free for the Liberation of our Consciences, to contradict even an *OEcumenick Council*, *Angels*, *Prophets* and *Apostles*, if they determine contrary to the Word of God; yet it cannot from all these be inferred that there is not a Command of God obliging us in Conscience to suffer unjustly rather than make a *Schism* and pour Contempt upon standing lawful Authority.

II. It is said that unjust Sentences are *Null* in themselves and therefore cannot bind to *Submission* and *Subjection*. *Ans.* It's granted that in *Foro Interno*, it's a null Sentence, not obliging the Conscience to any Approbation thereof; yet in *Foro Externo* it is so far valid, as a Man cannot deny *Submission* thereto without sinning against GOD, in contemning the *standing lawful Authority* of a Church, in making a *Schism*, and declining to suffer when GOD calleth him to it. And in this, the very *Independents* agree; for they tell us, *In their Defence of the nine Positions*, Pag. 210. That a Minister derives all his Authority from Christ, by the Church indeed, applying that Office to him, to which the Authority is annexed by the Institution of Christ; hence being the Minister of Christ to them, if they without Christ Depose him, they hinder the Exercise of his Office, but his Right Remaineth.

III. It is urged, That we are to be Subject to Church Power only in the LORD. *Ans.* This if rightly understood confirms our Doctrine of *Submission* for to be Subject in the LORD as it imports. 1st. An acknowledgment in our Consciences of their lawful Authority, & 2dly, Active Obedience to what they Command in the LORD: So 3dly,

In the Case of an *unjust Sentence* it requireth such *Submission* as he hath enjoyned in his Word in the like Cases. To clear this, let it be considered, that this Qualification of *Submission* and *Obedience in the Lord*, is required not only in reference to Church Judicatories, but of Children to their Parents, of Servants to their Masters, and consequently of all Inferiours to their Superiours, as is clear from *Eph. 6. 1. Col. 3. 18.* and elsewhere. Now it is not to be supposed, that the Apostle warranteth Children, Servants, or Subjects to resist and Counteract all the unjust Corrections and Sentences of their Parents, Masters and Superiours, but that they should submit and suffer rather, as is clear from these Scriptures. *Heb. 12. 9, 10. 1 Pet. 2. 18, 19, 22.* and *3. 14—17.*

IV. It is argued, That if Submission be due in Matters of Discipline and Government then also in Matters of Doctrine and Worship, *Ans.* To say nothing here of the Submission due in Matters of Doctrine and Worship, as not lying in our Way. I affirm that to submit in the Matter of Discipline where the hazard is only Personal, and of a Mans suffering is not *Tanti* to disturb a well settled National Church, where Doctrine and Worship are in their Integrity: whereas the Case is of greater Moment, when a National Church in her Judicatories introduceth false Doctrine and corrupt Worship to be imposed upon a Church.

V. It is urged, That this Doctrine necessitates a Man to Sin in forbearing these Duties GOD calls him to Answer. This is a perfect fallacy, and a beging of the Question; for GOD does not require a Man to Preach when Suspended or Deposed, even tho' unjustly, but to submit and patiently suffer according to the will of GOD, as has been shew'd. And I may add to deny this, concludes a Man under a flat necessity of sinning on all Hands; for a Minister must either sin in forbearing to Preach, or Sin by making a *Schism* by continuing to Preach, when he is deposed by a lawful Authority in a true Church, tho' erring in that Particular: now this is plainly repugnant to the Holines, and Wisdom of GOD to put a Man in such a Case.



MENE

MENE TEKEL:
O R
SEPARATION

Weighed in the Ballance of the *Sanctuary*, and found wanting.

PART II

WHEREIN, The Cause of *Peace* and *Unity* is largely pleaded, in Defence of that Paper, Entituled, *The OATH of ABJURATION, no Ground of SEPARATION*. The Arguments for *Peace* and *Unity*, in that Paper and against *Separation*, are vindicated from the gross Perversions of the Author of *The Protesters Vindicated*; and his false Sophistical Reasoning for *Separation*, unrevel'd and exposed. Where also, several Things with respect to the OATH of ABJURATION, The Indicting of *Fasts* and *Thanksgivings*, of Calling *Assemblies*, &c, are handled.

I N A N S W E R

To that Insolent and Malitious Libel, ENTITULED,
Protesters Vindicated.

To which is added an Appendix, containing Remarks upon the pretended *Vindication* of Mr. *James Gilchrist* late Minister at *Dunscore*.

D R U M F R I E S,

Printed by ROBERT RAE, and Sold by him, and *John Duncan*, Booksellers there, Mr. *James M'Euen* and Mr. *John Martin*, Booksellers in *Edinburgh*, and Mr. *William Dickie*, Bookfeller in *Glasgow*. MDCCLXVII.

SEPARATION OF THE MINE, TEKEL

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and the said



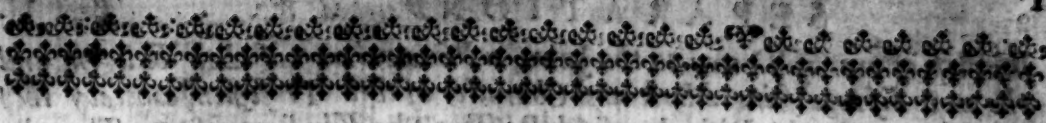
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MENE TEKEL: OR SEPARATION

Weighed in the Ballance of the Sanctuary, and found Wanting, &c.
PART II.

CHAP. V. Pag. 101.

THE *Vindicator*, comes to refute (if you will believe him) the Book called, *The Oath of Abjuration, no Ground of Separation*, and gives several Reasons, why he sets about it. I shall not examine what reason he had to Answer it, providing he sufficiently refute it, but so far as I remember, I never found in so little Bounds so many

trivial Cavils.

Nothing can be more Nauseous to judicious Persons, than to read such plain and evident trifling, by malicious perverting Words that can bear a good meaning; Especially Words that without the greatest force, can't be perverted to a bad meaning: In this *Caviling* way, there is so much childishness, as is below a Man used to Things serious, and usually there is a great deal of dissingenuity in it; yet the *Vindicator* has swelled the far greatest part of what he Writes against that Author, with stuff of this Nature.

SECTION I.

YOU have in the very entry to his Refutation of that Book, a very palpable Instance of his silly trifling; yea, gross dissingenuity, That Author (whom for brevity, I shall call the *Pacificator*) had said: *That Love, Peace and Unity, are in some respects to Christians, what the*
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Worship

Worship of one GOD was to the Jews, a Principal part of their Religion, and the most distinguishing Mark and Character of their Profession, whereby they are known to be the Disciples of CHRIST. The *Vindicator* says, That the *Pacificator* does not qualifie that Love and Unity; This might be called a Master-Piece of Disingenuity, if he did not afterward shew, that he can equal that when he pleases. In the midst of that cited Sentence: The *Pacificator* shews, that he means the Love which CHRIST recommended to his Disciples; for he adds these Words, *This is my Commandment, that ye Love one another*, which the *Vindicator* hath purposely omitted.

As for what he says, *That Hereticks such as Papists, Quakers, &c. Have more Peace, Love and Unity among themselves, as to Harmony and Communion in Worship, than some true Churches have*; These Hereticks may thank him, and such as he, who break the Communion of true Churches so Scandalously, and the *Vindicator* takes care to his Power to perpetuate that Scandal: But blessed be GOD, the generality of Ministers in this Land, have regard to that of our Lord, which the *Pacificator* cites; *By this shall all Men know that ye are my Disciples, if ye love one another*.

His next four Remarks, are as full of Disingenuity; for in some of them he asserts, that the *Pacificator* had said, *That Love and Unity is as Principal a part of our Religion, as the Worship of one GOD was under the Law*; and in the other Remarks, he refutes this.

The *Vindicator* says not this through Ignorance; for pag. 155, he shews that he knows the difference betwixt a Principal part, and the principal Part. And the *Pacificator* has only said, that Love and Unity, is a principal part or Law of our Religion, Neither is there any so ignorant, but they know, that a Man may be called a Principal Man, or a Tenet a Principal Tenet, without saying, that they equal other Principal Men or Tenets, tho' they agree in this respect, that they are included under one Genus. viz. The word *Principal*; and in this particular Case also *Worshipping* the true GOD, and loving the Brethren, agree in this respect, that if either be wanting, that want excludes from Heaven.

His Sixth Remark is a meer falshood, for the *Pacificator* has doubly qualified that Love and Unity he means, That it's the Love CHRIST spoke of, and recommended to his Disciples in two Texts of Scripture, cited in that individual Sentence; and afterwards he gives many qualifications, which the *Vindicator* was not ignorant of, for he gives large Remarks upon them: So that Author has contradicted no Confession, or Orthodox Divine whatsoever.

As to what he says, concerning the Churches being Scandalous and Tyrannical, it hath been fully answered before, and to that I remit the Reader.

He

He goes on with his usual candor, in accusing the *Pacifcator*, for calling the *Protesters Schismaticks*, the *Devils Musicians*, the *Devil in Samuel's Mantle*, &c. But you will not find, that he calls them *Schismaticks*, tho' proves them guilty of *Schism*, and so *Schismatick* had not been too harsh a Word for them, tho' he Eschew's it, Levelling against their Sin, with extraordinary tenderness to themselves. He indeed says, that *Discord* and *Division* is *Musick* to the *Devil*. And dare the *Vindicator* deny, that unjust *Separation* really gratifies the *Devil*. Never was a thing more false, than when he asserts, that the *Pacifcator* calls the *Protesters*, the *Devil in Samuel's Mantle*; For that is plainly meant of the *Jacobites*, as any may clearly see, by reading pag. 25, of the *Pacifcator's Book*: Where he complains, that *Men of Sense and Piety* are gull'd and imposed upon, by the *Sworn Enemies of our Reformation*, that's the *Jacobites*; and adds, I pray GOD prevent our Ruin, and open our Eyes to discern the *Devil in Samuel's Mantle*.

The *Vindicator* complains, that we are for *Peace* without *Truth*: we cannot say, that he is for *Truth* without *Peace*, for he has openly abandoned both.

SECTION II.

HE complains, that the *Pacifcator* puts not in *Tyranny* in Government, as a ground of *Separation*; but only some parts of it: When the *Vindicator* shews us the other parts of *Tyranny*, that he alledges to be ground of *Separation*, besides what are given in that Book, he shall have an Answer.

The first warrantable Ground of *Separation*, which the *Pacifcator* gives is *Heresy in Doctrine*; By which, (says he) I understand *Errours contrary to the Fundamentals of Faith and Religion*, when *Errours* are maintained, that are inconsistent with *Salvation*, as when the *Jews* deny *JESUS* to be the *Messiah*, and the *Socinians* deny his *Godhead*. Here the *Vindicator* Remarks, that this Description of *Heresy* is dark and unsound, because he shews not how many *Articles*, are *Fundamental*, and because there are many *Fundamental Articles*, not so great as these two Examples given by that Author.

The *Vindicator* shews, that a Man may read some Books, and look an *Index* or *Text* in more, and for want of Judgement be never the better: For the *Pacifcator* hath acknowledged enough, viz. That every *Errour* inconsistent with *Salvation* is *Fundamental*, and he gives two Examples

Examples uncontroverted amongst *Orthodox Divines*, which are sufficient for Examples; And notwithstanding all the Authors, the *Vindicator* cites, he seems very ignorant, when he complains, that the *Pacificator* shews not how many Articles of our *Confession* are *Fundamental*; For he might have known there's nothing more usual, than for *Orthodox Divines* to reduce the same *Fundamentals* to more or fewer Heads, as they are more *Special* or *General*: Neither was the *Pacificator*, in a Paper of two Sheets, to enter upon that Debate, but to vindicate the *Jurants* from the charge of *Herésie*.

The *Vindicator* will own, that Mr. Calvin knew well how to speak, so as not to wrong *Fundamental Articles*; yet in his *Institutions* he says, *All heads of true Doctrine are not of the same Rank, some are so Necessary to be known, that they must be fixt and undoubted to all as the proper Dictates of Religion, such as that there is one GOD, that Christ is GOD and the Son of GOD. That we obtain Salvation thro' the Mercy of GOD and the like. There are others which being controverted among the Churches break not the Unity of the Faith.* He gives no other Examples of *Fundamentals* but these three mentioned, and were the *Vindicator* to make Remarks upon him, he would call him Dark and unsound, I wish the *Vindicator* would diligently peruse the whole of *Durham* upon Scandal and particularly *Part 4th, Chap. 2.* Where he shews that *Divisions* arose frequently from different apprehensions of Truths that are less *Fundamental* such as were the *Debates about Meats, &c.* ——— Thus it is when *Divines* press too hotly some Truth not simply necessary. These Words and many other in that Book, grant Condescendency to these that differ more widely than in the meaning of a Word or Sentence. Neither does *Durham* add one Word to shew the Number of things simply necessary more than the *Pacificator* did: And we desire it as a great favour of the *Vindicator*, who thinks himself Capable of it, that in his next he will clearly shew us, what Articles of our *Confession*, are essentially necessary to Salvation and what not: This were a noble Work, and It's pity he should be detained from it by such Trifles as he hath hitherto employed himself with. What he hath given us out of *Turrezine* will not do the Business for several of his Articles must be Complex, and condescend not on the Particular heads; Else his *Fundamentals* will be found far fewer, than the *Pacificator* thinks they should be; or than they are in reality. In the mean Time we own all the Articles of the *Confession* of Faith to be the Truths of GOD. What he cites from Mr. *Rutherford*, makes nothing against the *Pacificator*; for the Articles which *Rutherford* calls *Suprafundamentals*, the *Pacificator* esteems *Fundamentals*:
such

such as that cited by *Rutherford* in that very Sentence quoted by the *Vindicator* Joh. 8. 19. *If ye had known me, ye should have known my Father also*, This is the only Example that Mr. *Rutherford* adduces, and the *Vindicator* might tell him he is dark and unsound, for there are lesser *Fundamentals* and *Suprafundamentals* than that.

If the *Vindicator* thinks (as he seemsto do) that a Man cannot believe a Fundamental Article Savingly, without rejecting all Errours that are consequentially inconsistent with it ; I must tell him Mr. *Rutherford* was not of his Opinion, for he and other *Sublapsarians*, cordially joyned with these of the opposite Opinion, in the Synod at *Westminster*; and the General Assembly of this Church in many Letters, owned both Parties as their worthy Brethren.

As from what he Cites from Mr. *Gillespie*, The *Pacificator* will own with him that all Truths which a person in a true reformed Church must know as he expects in the ordinary Dispensation of GOD to be saved are fundamental and the opposite Doctrines are Heretical ; but it's neither consistent with himself nor with Truth, should he say that every Doctrine put in the *Confessions of Faith* and *Larger Catechisms* of the Reformed are of this Sort E. G. The Baptism of Infants is an Ordinance of GOD and put generally in the *Confessions*, yet I doubt if the *Vindicator* will say, that the Author of the *Pilgrims Progress* (who was against infant Baptism) and all others of the same Principle were ungodly Persons.

What he cites from *Ravanel* makes much more against himself than the *Pacificator* ; for *Ravanel* must be understood of Errours inconsistent with true Faith at least in GOD's ordinary way, as Mr. *Gillespy* says. If he mean more he has Mr. *Gillespy* and the generality of Orthodox Divines against him. If the *Vindicator* think that lesser Errours pertinaciously maintained, and breaking the Peace of the Church, and producing Scandals against the Doctrine we have learned (which *Ravanel* speaks of these who Err in some Article or head of true Faith) make a Man an Heretick: The *Vindicator* would do well to take warning in Time, for according to this, renting the Church turns Errours to Heresies, tho' they were not so before. However I can't but notice the *Vindicators* disingenuity, for in Resuming *Ravanel's* Definition of an Heretick, he only says, that Men who teach and Pertinaciously maintain an Error contrary to any substantial Article of true Faith, are Hereticks and to be avoided, leaving out that Part which says an Heretick breaks the Peace of the Church, &c. his Reason for so doing is obvious.

SECTION III.

THE *Vindicator* falls into his usual Blunder, (*viz.*) That when the *Pacificator*, grants a general, such as *Idolatry in Worship*, to be ground of Separation, and gives some uncontroverted Examples as *worshiping of Angels*, &c. That thereby he exempts all lesser degrees of *Idolatry* from being *Idolatry* at all. The frivolousness of this hath been shewed before, and if he be as Foolish as he pretends, the Church of *Scotland* hath little to fear from him. He conceives The *Pacificator* out of respect to the *Ruling Elders*, some of whom join in Communion with the Church of *England*, hath forbore to call that joyning, *Idolatry*. This shews both a great deal of Ignorance and ill nature, for the *Pacificator* might have given but one Example, or none as he pleased; whereas he hath given four I shewed before that in a very weighty Case *Durham* gave none, *Rutherford* gave one, *Calvin* gave three. But the *Vindicator* must be allowed to pick holes, where he can't find them.

It's a foolish Scoff to say, if *Jurant Ministers* can refute *Calderwood* and *Gillespie* they may try their Hand. However, without attempting to refute them, we may say that *Idolatry* is taken in a large Sense when it is meant of Loving, Esteeming, Honouring any thing more than *GOD's* Command requires and allows, which is the Definition the *Vindicator* gives of *Idolatry*. pag 107. and sometimes it's taken for a grosser *Idolatry*. The *Vindicator* makes all *Idolatry* ground of Separation. The absurdity and ridiculousness of this will appear in a few Instances. 1st, Any solid Man Reading the *Vindicator*, will own, that these who honour him as a Wise and Honest man (if there be any such) esteem and honour him more than the Law of *GOD* allows, yet such a solid Person will think, that a softer Term, than that of *Idolater*, may serve him for that, yea tho' they should think him wise for his very Folly. 2^dy does not the Church of *Geneva* observe *Tule Day*, &c. And so honour them more than the Law of *GOD* allows, therefore that Church is *Idolatrous*, ye he said before, he could receive the *LORDS* Supper with that Church, It's plain then that he owns that People may be *Idolatrous* and yet Communion in other things, in that Church Lawful; and hence it appears that his Memory is as bad as his Judgement. 3^dy, There is not the smallest Error when believed, but it makes a Man an *Idolater* in the *Vindicator's* Judgement; For in that Case sure the Error is honoured beyond what *GOD's* word allows; And then at this rate, he and we and all are *Idolaters* for
we

we do not want our own Errours more than the *Psalmist* (who upon this account also must be an *Idolater*:) But I believe the Appostle did not take the Word *Idolater* in such a large Sense when he says 1 Cor 6. 9. *Idolaters shall not inherit the Kingdom of God*. I'm sure it must please the *Papists* very well to find us giving the harsh Term of *Idolatry* to every the least Errour, as well as to their *Heresies*.

The *Vindicator* harps much on some *Ruling Elders* their joyning in Communion with the Church of *England*, but he would take care to be consistent with himself; I doubt much if the *Vindicator* will be able to prove that the same Man may be his Pastor were he in *Geneva* (which is as old a *Protestant Church* as our own) and yet may not be a *Ruling Elder* here. Now the *Vindicator* owns that keeping *Tule* is *Idolatry* as well as *Kneeling* at the Sacrament.

I must withall observe that he very Ignorantly infers, that because communicating with the Church of *England* is condemned by the *Pacifcator* under the Head of *Tyranny* in Government, that therefore he frees it from *Idolatry* in Worship. This supposes a thing never supposed before, viz. That *Idolatry* cannot have the addition of *Tyranny* in the same Church. However this Section in the *Vindicator* is meer Impertinence from end to end; for the *Pacifcator* had no occasion, oblidging him to speak of Communicating with the Church of *England*, whether that was *Idolatry* or not; he said that *Idolatry* was Cause of *Separation*; and might give Examples or give none as he thought fit; and the *Vindicator* has given such a large Description of *Idolatry*; and said that in that large Sense it warrands *Separation* from a Church, that it's not Possible any two can evite ground of *Separation* from one another upon the account of *Idolatry*.

SECTION IV.

THIS Section, and what follows contains little but what is answered already, and the most of it runs on that fulsome Absurdity, that when the *Pacifcator* gives a general Cause of *Separation*, if he add an Example to illustrate it; tho' he expressly tells it's but an Example, that he must be constructed to reduce his Comprehensive general to that Example, or these of Equal Moment. Now after this way of Reasoning, if one shall say whatever the Word of GOD forbids is to be rejected, for Example the Word of GOD forbids Worshipping Angels, therefore worshipping Angels is to be rejected. The *Vindicator* will say, that such a

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Person aver's that no less Errour or Crime then worshipping of Angels is to be rejected, tho' he hath owned that all things forbidden in the word of GOD are to be rejected, and hath produced that Example not as the least to be rejected, nor considering in that Clause it's greatness or smallness, but it's opposition to the word of GOD.

He Complains *pag. 108.* That the *Pacificator* calls not the *Ceremonies* of the Church of *England* the *Idolatry* forbidden in the second Command, and adds a deal of Reasons, that moved the *Pacificator* to forbear that, as he conjectures; but these Reasons are the Spawn of the *Vindicator's* envenomed Mind, and never entered I'm sure into the *Pacificator's* Thoughts But to answer more directly; I would ask him. 1st, Was it not most Pertinent to the *Pacificator's* Subject, when he was shewing the *Oath of Abjuration* to be no ground of Separation, to say, that on the account of the Ceremonies, Separation is necessary from the Church of *England*, and is it not enough to grant necessary Separation? 2^{ly}, I ask farther; Is not any unjust Anger, yea or omitting due recreation, or a dose of *Physick*, (when Health requires it in due Circumstances) the Murder forbidden in the *sixth Commandment*, that is, under the Name of *Murder* other *Homogenous Sins* are condemned, must People continually therefore reproach one another for Blood and Murder for such things? 3^{ly}, When *Turretine* maintains *Vindictive Justice* to be Essential to GOD, which the *Vindicator* is not for, why does he not say, that by entertaining wrong thoughts of GOD, he became guilty of *Idolatry* against the *first Commandment*? 4^{ly}, I must tell him that the Assembly at *Westminster* in the *Directory* near the Close, says of holy Days (very like what the *Pacificator* sayes of Ceremonies) that they have no warrant in the Word of GOD, and are not to be continued; that is soft enough. 5^{ly}, I would remit him not only to his Books, but to his *Catechism* Particularly the *Larger Catechism* Rule 6th for understanding the Commandments. I would also desire him (Leaving things above him, such as teaching the Church of *Scotland*, yea and condemning all Ministers and People that joyn in it) to peruse *Vincent's Catechism* recommended in the beginning by Forty Divines of great repute, and which is deservedly Famous in the Churches; where he will learn that the *Idolatry* forbidden in the 2^d Commandment, is *Worshipping GOD by Images*, and is distinct from *Superstition* which contains Ceremonies of Mens appointment.

But the *Vindicator* is perfectly carved for a Separatist, he can take up a Quarrel at his Foot, he can screw things to the hight, can talk so Ignorantly, that a Child who hath learned the *Catechism*, may and does speak more knowingly; yet he will Triumph in his great Performances.

Hear

Here is another quarrel. *The Pacificator says the Cross, and kneeling and several other things make Separation necessary from the Church of England.* The *Vindicator* pag. 109 says, he hath not will to frighten Folk from these Ceremonies, because he calls them not many, but Severals. The *Pacificator* loves Peace very well, as the *Vindicator* owns, yet he reckons, Separation necessary upon the account of Ceremonies, and would he not have People frightened from them? Dr. Owen uses the Words *sundry, various, Diverse*, which are much the Same with *Several*, even when the Word in the Original imports many πολυμερῶς Heb. 1. 1. And every one knows that the Word *Several* is used when People and things are as many as the Ceremonies of the Church of England.

A Third Complaint is that when the *Pacificator* Complains that the Church of England require of us things not required in GOD's Word, he tells not by what authority they are imposed. what is the matter? By what authority? Since if they be not imposed by GOD's Authority, The *Pacificator* reckons them Ground of Separation. Christian Reader, you see what it is to be bent on Separation, that while they oppose others they make themselves utterly Ridiculous.

Another Proof of the *Vindicators* Sense and Honesty you have in the same pag. The *Pacificator* does not mention Prelacy and Erastianism as Ground of Separation. Ergo, he does not think them Ground of Separation. I Ans. 1st, It was not to his purpose to instance all the particular things, that were Ground of Separation, neither has the *Vindicator* done it; the *Pacificator* hath laid down sufficient general Heads, from whence it's evident, that the taking of the Oath of Abjuration is no ground of Separation. 2^{ly}, If the *Pacificator* had thought these no ground of Separation, he had Mr. Rutherford for his Pattern, who heard not only these who were Episcopal and Erastian but Arminian, see his Letter to Mr. Robert Blair pag. 181. of the Impression 1692. Arch Bishop Usher, who Wrote for the Kings Supremacy, had liberty allowed him in the Assembly at Westminster, and several Divines of that Stamp. The famous Presbyterian Synod of Dort, admitted a Bishop and several other Divines of that Perswasion amongst them, and gave them their Titles. Mr. Wells also in his Directions to his People, owns that he could hear a Bishop in France. Mr. Andrew Melvine and others, heard such in England even when Ceremonies were practised: And the *Vindicator* knows it were easy to bring as many Churches who are really of the same Opinion, as he brings single Divines sometimes impertinently, to prove things not denied: However the *Pacificator* had no occasion to condemn these that hear such or approve them. But observe here Reader, the

honesty of the *Vindicator*: He says throughout his Book that the Oath obliges to *Ceremonies, Prelacy, Erastianism* and pag. 109. he says the *Pacificator* forbears to give Prelacy and Erastianism, as Ground of *Separation*, because he hath Sworn to maintain them for ever, but hath he not sworn to Maintain Ceremonies for ever, according to the *Vindicator*; yet he hath Expressly granted them ground of *Separation* as the *Vindicator* in that very Sentence owns. Well, GOD in his own Time will put to silence lying Lips.

Whether any Ministers of this Church, call *Tulchan Bishops parity Men*, as the *Vindicator* alledges, I know not; except they mean *pro tanto*; that is, that they were Subject to and may be tryed by *Presbyters*; but I believe there is none in this Church, but will heartily Subscribe that they are unlawful in this Kirk, as was done *Anno, 1639.*

The *Wretched Vindicator*, goes on with his notorious falsehoods *page, 110.* When the *Pacificator* says, he would not have People separate from a Church for small Points; The *Vindicator* says, he would not have any contend about small Points, &c. As if there were not any Contending without *Separation*; he is not so Ignorant but he knew the falsity of this, tho' his ignorance be great indeed.

When the *Pacificator* cites from Mr. *Durham* that it is Ground of *Separation*, if one be required to condemn any Point of Doctrine, he thinks to be Truth; The *Vindicator* complains that the Words are not faithfully cited, can there be a more unjust accusation, is not that as Comprehensive as well can be.

The *Vindicator* pag. 112. Asserts that The Assembly appointing Professors, to joyn with *Jurants* in the Lord's Supper, requires them by Practice, to approve the Oath to be free of Scandal. I *Ans.* There can be nothing more false, for the Church Her appointing Men to do their Duty, in waiting on the Ordinances of Christ, can never be constructed, a requiring of them to approve the Personal Sin of the *Administrator*, besides, there is no penalty appointed to these that Communicate not with them, and the Assembly might think that all Scandals are not of a like weight, if there were any Scandal in taking the Oath; and I am sure while they keep Sense and Integrity together, they will never think an *Ill Grammarian*, that understands not a particular Paper, to be therefore an *Ill Divine* far less a Scandalous Man, that must not be Communicated with.

As to what he cites out of Gillespie, there hath been enough said from our *Covenants* and *Acts of Assembly* to Vindicate the present Church; And the *Vindicator* needs not think that Mr. Durham will give him the least shelter, tho' he owns that there are some Cases in which a Man may approve anothers Sin by Practice, yet he Counts Cases like this in Hand not to be of that Number, let him read his *Treatise of Scandal Part 4. Chap 7.* Where he grants more than we need. Tho' corrupt Officers (says he) be spared and others unjustly censured, tho' unlawful Engagements and Bonds as mar their freedom in following the Light of the Word be taken on by some, yet if a Man may have access to Government without these Engagements it will not warrant Separation. These and many other Advices for Peace left this eminently Wise and Holy Man in Legacy to the Church of Scotland when Dying.

In Page, 113, he says, the *Pacificator* would have Men believe, That unless the Church require such an Engagement as would restrain from all Duties there is no ground of Separation. The *Pacificator* says expressly, with DURHAM, That it is Ground of Separation when some Engagement is required which doth restrain from any Duty that is called for, or may be called for; but because he adds one Example calls it an Example Expressly; the *Vindicator* concludes and affirms, that the *Pacificator* will not have a Church to be Separated from, Except the Church oblige to all the Damnable Heresies in the World. This is contrary to his express Words there, the *Vindicator* hath not the least shadow of Reason, for this Malicious Innuendo: The *Pacificator* hath in all his Six Grounds of Separation, declared that it is not his Mind; but bold Calumny may stick and so do some Service to an Accuser of the Brethren.

CHAP. VI.

THE *Pacificator* had said That when one intrudes into the Ministry without a Call of the People or Ordination of Ministers it is Ground of Separation. The *Vindicator* says, the Prophets and Apostles were sent of GOD without either: The *Pacificator* knew that very well, but it is neither Apostles nor Prophets concerning whom the debate was, if they should be heard or not, he did not think Extraordinary instances are necessarily to be put in an ordinary Rule. The *Vindicator* tells us of three Cases wherein Extraordinary Ministers need not Potestative Mission. 1st. When the Church is not Constituted. 2dly, When a Man is

cast into a *Heatben Land by Storm*, he grants these two to be both *Extraordinary* and not to the Point in Hand. 3dly, *When the Church is universally corrupted, that instead of Truth, the Ministers Teach Falshood and Error, &c.* Now as to this; lay aside some Independents and he will find no Orthodox Churches but will own, that while a Church, tho' Corrupted with many Errors, yet if Salvation be attainable in Communion with it, better wait GOD's Time and Way of Reformation, then venture on such a Thing, as to set up Ministers without other Ministers to try and Ordain them, it being so exprefs in the Word of GOD, so far would they be from casting off a Church for being ill Criticks upon an humane Writing. I know not what hope the *Vindicator* can have from the Churches in *Holland*, for it's well known they want not as great Corruptions as we, nor did want them in the Time of Persecution: And for these in this Land there is but one *Protester* undeposed from the Ministry, and these Deposed were thrown out for weighty Reasons above spoken unto: Now if the Church of *Holland* and these Deposed Ministers refuse to Ordain the *Vindicator*, will he set up at his own Hand? I would have both these deposed, and him, to mind *Uzziah's Sacrilegious Intrusion*, and to consider that *GOD will be Sanctified in them that Draw nigh to him.*

He comes next in pag. 116, to quibble, and then Triumph with his wonted insolence; *Will not three parts of four, &c. of a People Protesting against a Ministers Admission, make it intrusion? Not at all (says he) according to Jurants Judgement, published by their Spokesman the Learned Author; yea, tho' there were but one or two in the Flock, that consented, it would not be Intrusion; but this says the Vindicator (in a Rapture) is not in my Bible, nor in the Original.* Is not this a home thrust, Reader? But what if the *Pacificator* say, that two or three in a Flock, or one part in three, ought not in common Acceptation to be called the Flock, and therefore a Minister accepted only by such a small Number, would be said to be admitted wholly without the consent of the Flock. I shall clear this by a plain instance in matter of Fact. *Mrs. Taylor and Dunlop* forged an Act in name of the Presbytry; yet what honest Man will doubt to say, it was done wholly without consent of the Presbytry, tho' these two before that time were orderly Members of it. It is no false trick (as he calls it) to join the *Patrons Presentation* and the *Bishops Collation* together in the late Times, for the *Vindicator* knows they went inseparably together.

The *Vindicator* to pag. 122, runs out very extravagantly upon *Patronages*. All he says here against the Church hath been sufficiently answered.

ed already; And if I should say more, he will perhaps call me a *Papist* in the Point of *Supererogation*, for he hath an hundred Remarks in his Book, that he hath less shadow for: However, I can answer him, and therefore will venture.

1st, Then I say, a worthy Person well qualified of GOD, tho' presented by a *Patron*, yet may be accepted by a People, the reason is plain; The *Patrons* Act does not nullify the Work of GOD: As also, the very design of giving a People power to choose their *Pastors*, is more lost by their wanting a *Pastor*, then when a worthy Person is accepted when chosen by a *Patron*.

2^{dly}, Many things may be Grievances, that yet for a time are to be born with; that is, till GOD open a Door for relief: they are foolish People who think it unfaithfulness, when Ministers will not run the hazard of losing the Church, and all the Ordinances thereof, for preserving which, particular Priviledges were granted, rather than bear with some Grievances, that may be in, or upon a true Church for a time.

3^{dly}, GOD hath eminently blest many Ministers, that hath been presented by *Patrons*; yea, given them as extraordinary Countenance, as any since the *Apostles* Days, yet they knew that *Patrons* ought not to take that power, but their taking of it, was none of their fault, and they went upon the Principles just now laid down. If the *Vindicator* can assign better, to vindicate People and Ministers, for accepting these presented by *Patrons*, he knows he is welcome to produce them.

4^{thly}, The Churches in *France* had other sort of Grievances, that they bore with, which the *Vindicator* will call going in to them, a word that does him as he thinks a great deal of Service) If a *Lettre* came from *Forreign Churches*, they might many times neither open it, without the King's Commissioner in their National Synods, neither would he many times suffer them at all to answer it, they were forbid to allow any Minister to officiate for more or less time in any *Forreign Church*; yea, or to go out of the Kingdom, without the King's Licence: In which they told the King, that they submitted; In several places they might not have Churches, yet for the good of the whole they submitted; Many heavier instances could be given that were submitted, to which if I should mention, the *Vindicator* would call them unfaithful Men; tho' they were Men of that Wisdom, Learning and Zeal, that is not easily to be matched. The Assembly at Westminster were also severely hemmed in by a Covenanting Parliament: They must meddle with nothing but what the Parliament proposed to them; they would not receive Correspondents from Scotland, till the Parliament allowed of it. Now both these are a sort of *Patronage* in very weighty Cases; yet

they submitted. See Mr. Vines his Letter to Mr. Baxter in his Life, pag. 147.

5thly, I will not say, that what is in the *Directory for Worship*, is an encroachment upon the Peoples Right; yet we find there, *That when a Person is not nominated by the People, but otherways recommended to the Presbytry for any place, after the previous Tryals there named; the People are upon some Sabbath to be advertised, to send some of their Number to the Presbytry, to accept such a Man for their Minister; or give in their Exceptions against him with Meekness.* And there is no Man however presented now, but upon just Exceptions will be rejected.

6thly, We have the suffrage of *Orthodox Divines* to our Practice in this Matter. *Essemus* in his *Compend.* pag. 745, shews that the Peoples Right to call their *Pastors*, is not much regarded in *Holland*, for according to the received Constitutions there, he says, that Ministers are chosen by the Eldership in some places, and by the *Presbytry* in others; he also shews, that in some places, *laick Patronages* prevail, and they are tolerated, because they could not be wholly taken away.

Markius also owns the validity of Ordination upon the Presentation of *Patrons*, *Medulla Theol.* pag. 292. The *Vindicator* may know also, that when the *Emperors* became *Christians*, they choosed *Bishops* frequently, even before the time of *Justinian*.

It was a vain and foolish Ostentation in the *Vindicator*, to to amass such a number of Citations, to perswade us, that *Patronages* should be abolished; (which we heartily wish) but we desire as many eminent *Presbyterian Divines*, against joining with Ministers presented by *Patrons*, as he knows there are Churches, that allow accepting a worthy Minister so presented, when the Law of the Land hath Established *Patronage*; or that make the Church *Tyrannical*, that ordain such; This we insist for at his hand.

In pag. 120, he ridicules *Presbyteries*, their seeking the consent of a People to a Minister, presented by a *Patron*, and their not allowing him to be Ordained, without consent of the whole, or some considerable part of the Parish: This he compares, to the *Bishops* sole Ordination, tho' some few Presbyters whom he pleased assisted in it: But, he will find himself exceedingly out here, for his Comparison fails in the very essential Point; for if the *Presbytry* admit not without the consent of the whole or greatest part of the Parish, the People have then a *Negative Voice* on the *Patrons*, nor can their Room be supplied by others of the Congregation, when the Generality refuses a Minister: Whereas if three Ministers pitched on, refused to join with the *Bishop* in Ordination, he might ordinarily

dinarly get other three, and so on; and it might easily happen, that he might get three opposite to the generality of his Diocess.

I have Clearly shewed before, that he may go any where, rather than to the *Covenants*, to prove that Ministers may not ordain these presented by Patrons: And for his Exclamation against Ministers deluding People into the *Popish* Corruption of *Patronages*, &c. It is like him; but it very ill becomes him to Name the Word of GOD after the many palpable untruths he hath uttered wilfully in his Book.

In the End of pag. 221. he pretends to Answer an Objection, viz. *That tho' the Book of Discipline condemned Patronages, yet the Church of Scotland did Tolerat them for many Years*: He should to make the Argument Compleat have added, that the Church did Tolerat them above 90 Years, viz. Before the *National Covenant*, in the Time of it, and of the solemn League, and after both; and tho' they would have had Patronages abolished, yet it was their Opinion that these presented by *Patrons*, should be ordained; that they served Christ in so doing; that the Ministers so ordained were Lawful Ministers; and People should receive them as such under pain of Censure. This was a part of the Discipline Sworn to in the Covenant, as was made fully evident before. But the *Vindicator* will let a Friend go with a Foe, better the Covenant be *Perjury* (for they know this to be a part of the Discipline of the Church of Scotland,) that the Church of Scotland, Now should escape his Slander. If our *Forefathers* practice was not according to right then the Covenant falls. He says many Faithful Ministers tho' born down Complained of that intolerable Corruption; so do we, if by Intolerable he mean, that which they would not Tolerate; could they remedy it: But that makes for us, it shews it was no Ignorance of the ill of *Patronage*, that made them bear with it; yet they received the *Presentations* of *Patrons* they admitted *Patrons* to be fellow Covenanters and fellow Communicants at the Lords Table, yea censured them if they did not. How then will he make *Patronage* such a Grievance and Scandal, that when it is forced upon the Church the Church must be separated from?

SECTION II. Pag. 123.

HE Raves here at a strange Rate, but with great Confidence against the *Pacificator* who speaks (as he says) in Name of the Church, which he frequently Repeats to do himself the greater Honour. It is not a single Minister, or a few that were acquainted with the Printing

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of it that he Triumphs over but the whole Church. Hitherto we have not found one Word in that Author that the Church needs be ashamed of had she approved it, and as little here as any where.

The *Pacificator* reckons *Intolerable Persecution* just ground of Separation: Our Lord bids us when thrust out of one City fly into another, he reckons unjust Excommunication, also another Ground. The Description of *Persecution* is dark and unsound, says the *Vindicator*, why? because the *Pacificator* does not condescend on what he means by *intolerable Persecution*, nor who the Party Persecuting is; I answer it's plain that it is a persecuting Church he speaks of, whatever intolerable Persecution they use whether for a Mans Principles or for Personal Aversion; and tho' a Church were such as otherwise one were willing to joyn with, and might safely do it; yet if the Church have one Errour and will persecute People for not imbracing it, tho it were never so tolerable otherways, they may fly from that Persecution; yea if the Person persecuted were in a lesser Errour, and persecuted intolerably for it, that Person might and should fly from the Church rather than Hypocrisie and deny what he thinks Truth; and tho' for other reasons, a Person may stay and suffer Persecution; yet sure not for the sake of the Communion of that Church which Persecutes. And so the Author had no occasion to Answer that Case *when a Man may fly and when not*; And the *Vindicator's* long Digression upon this Head, is both Extravagant and impertinent; had the *Pacificator* maintained that Errour, *that a Minister in any Circumstances may leave his Flock in Time of Persecution*, two or three Scriptures might have served to refute him, without discourging on it as on a Common head; but *scire tuum nihil est, nisi te scire hoc sciat alter*.

The *Vindicator* adds and comes much over it, *That if Persecution be a Cause of Separation, then seeing Heathens and Hereticks may Persecute, the Pacificator supposes falsely that true Churches may be in Communion with Heathens and Hereticks*: Why made not he this Remark when the *Pacificator* said, *Idolatry is Cause of Separation* that the Heathens are Idolaters, and that the *Pacificator* saying, that *Idolatry is Cause of Separation*, supposes that true Churches may be in fellowship with Heathens? and so when he said *Heresie is Ground of Separation*. The *Vindicator* knew very well the meaning is where these things are, these Separate should keep themselves so, and these not Separate, have Warrant to Separate and ought to do it; could he not say the same when Persecution was called Ground of Separation? No an Empty conceit came into his

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Head which came not before, and it was a Pity to lose it for it was his own.

The *Pacificator* might speak of Causes that warrand *Separation* by these that never joyned in a Church, as well as *Separation* made or to be made by these who have joyned; and will not these who never joyned with us, say they have Cause for keeping Separate from us? And the *Vindicator* knew well enough that the present Church of Scotland had both sorts to defend themselves against, yea he Patronizes both against the Church hence, it's evident the *Vindicators* Remarks and Triumph there-upon are even ridiculous and inconsistent with himself.

As to what he says pag. 128. Concerning Mrs. Mackmillan and Taylor, who were deposed for *Division or Scandal or both*: I have before sufficiently answered it If these Ministers were unjustly deposed they cannot fetch their Warrant for *Separation* from that, for they Separated before: The same may be said of *Excommunication*, should they be Excommunicated: If the *Vindicator* would prove they Justly separated before; we will grant that *Deposition* and *Excommunication* then become additional Reasons for *Separation*; but that he hath not done, nor any others for him can do it; and Mr. Durham is of the Mind, that some Ministers being unjustly censured by a Church that otherways may be joyned with (as we saw above) is not cause for others to forsake it. And by the same Rule, it is not ground for these that are so Censured, to separate farther than the Censure makes it inevitable: And by this the *Vindicator* may see, why it is that the *Pacificator* condescends on unjust *Excommunication* as one ground of *Separating* from a true Church, and says not the same of unjust *Deposition*, which will not at least so universally hold for a Ground of *Separation* from a True Church.

SECTION III. Pag. 126.

THE *Pacificator* said, That Gross and notour Scandals are Cause of withdrawing from Ordinances, (viz. Administred by these so Scandalous) which (says he) is not to be understood concerning Matters that may remain under Debate among these who sincerely fear the LORD and own they received Doctrine and Discipline of the Church.) Here the *Vindicator* refers to what he hath proved about the Union and the Oath; and so do I to what hath been answered thereto: I only add, that it's manifest that neither Mr. Hog nor the *Pacificator*, do mean that a strife about the

meaning of Words of an Act of *Parliament*, is any of these *Scandals* spoke of in that Concession; nor does that agree with their Words.

C H A P. VII. *Pag.* 130.

THE *Pacificator* had expressed himself thus. *It is evident from what is said, that the Oath is no Ground of Separation, but this being the main Design of this Chapter, I shall set it in it's Clear Light.* Upon this the *Vindicator* insults fearfully: But he might have known that Grace and other things also may have real Evidence, and yet these Evidences be but dim, which afterward may become clear; so he needed not in Answer to the *Pacificator* have foisted in the Word *Clearly*, saying that the Jurant Affirms he hath made it *Clearly* evident that the Oath is no ground of *Separation* e're he set it in it's *Clear Light*. Were it needfull Instances might be given out of *Mathematical Writers*, that say *Corrolaries* are evident from other *Theorems*, and yet subjoyn a Probation to set them in their *Clear Light*. However this Advantage he thinks he hath got, makes him rant with a deal of Gaiety against the *Pacificator*, he says he is a Man of uncommon Skill in the Art of *Logick*, &c. His imaginary Success makes his Fancy brisk, Light awakes the Idea of Darkness it's opposite; and of thick darkness and lightning, comes Thunder and Thunder-claps: The innocent saying of the *Pacificator* hath set the Elements in a terrible Commotion.

The *Vindicator* with the same Impudence insults the Church of Scotland, alledging it was only the thunder Clap and lightning of the Legal Penalty 500 Pounds Ster. Fine, and loss of Stipends besides; and wherefore all this? Why, because before the Union, some of the Ministers shewed their Scruples at the Oath, viz. That the Word *Limited* was in it, and seemed to carry an ill Sense, tho' others had not seen the Oath, and some who had seen it, were not afraid of any such meaning, yet all were willing to have it either not imposed in Case the Union took, or that it might be cleared to all, Therefore in 1708 and 1709 they moved to get the Word *Limited* Struck out, which was done. Now Reader here is all the Ground for the *Vindicators* Hectoring and Bantering Language. I would ask him two short Questions 1st. might not all this be done without the Generality doubting about it? 2^{ly}, When the Covenant was imposed under the Pain of *Deprivation*; if some doubted as they did, might there be no Reasoning? And if they yeilded, was it

con-

consistent either with Justice or Charity, to say that it was the Thunder-Clap of *Deprivation* and loss of Stipend that let them see to take it?

The *Pacificator* shewing that the Jurants fault (if any were) lay only in a mistake of Words. says that supposing the Oath Lawful, and imposed by Lawful Authority, they could not but take it according to the Confession of Faith. The *Vindicator* (not knowing the Difference it seems betwixt supposing and Yeilding) quarrels this, and sayes he has proved both unlawful. As to the matter of the Oath it hath been fully Vindicated above: And as to the Power of the *Parliament*, tho' there be *Bishops* and other *Prelatists* in it which we wish were otherways, yet the Word of GOD and our Covenants own the Power thereof valid: seeing the *Vindicators* Charity is so great to Popish Parliaments where Popery Abounds, because these Nations would be ruined without Magistracy, as pag. 238. He must allow us, to have some to Protestant Nations, and not to agree to have them dissolved and ruined, for want of Government neither. The *Pacificator* does not even desire the favour of once supposing the Penalty Lawfull, (as the *Vindicator* falsely alledges of him) Neither does the Confession of Faith require that, if the Authority of the Imposers be good and the Oath Lawful.

The Scope of the *Pacificators* whole Book, is to Vindicate the Jurant Ministers of the Church of Scotland, and to diswade People from Separating, Therefore there was not the least Ground to Question or imagine he meant the *Prelates*, &c. When he says, *he is perswaded all that took it wrestled with GOD*; the Sentence before and that same Paragraph with that which follows, and many more, cannot make the *Vindicator* know who the *All* are, that the *Vindicator* is perswaded—wrestled, but there is none so Blind as these who will not see. It is no disparagement that the *Pacificator* is fully perswaded of others as of himself, that they wrestled at the Throne of Grace, Charity thinks no evil, nor is it absurd, when one hath a deal of Clearness, (yet finding other worthy Persons Scruple) that he be jealous of himself and seek Light from GOD.

In pag 132; The *Vindicator* aggravates the Scandal, which he alledges was in taking the Oath. Now when he goes upon that Topick of Scandal, he must suppose for Arguments sake at least, that the Oath was lawful, and the Authority imposing it Lawful; and then the Confession tells it were Sin, and consequently Scandal to refuse it; And will any think (with the *Vindicator*) that the confirming the Magistrates Authority by Oath, is as indifferent a thing, as preaching or not Preaching on an

holy Day? Or will any compare it, (as he does) with Practices, that according to the light of Nature, were Equivalent in their true meaning, to disowning the *Bible*, and owning *Idols*. Or that such a Momentous *Oath*, when the King's Authority is in danger, should be delayed till others be satisfied; or cast off quite, if People never be satisfied about the meaning of it. I would ask the *Vindicator* a Question or two. 1st, If there had been some Scrupling at Swearing to the Church Discipline of *Scotland*, in the *Covenant*, nothing of it being excepted; thinks the *Vindicator* the rest would have for that Scandal let the *Covenant* alone? And if new Objections, even of well meaning People were started afterward, would they again delay it, and not take it? Yet there is the same reason, if bare offence will serve the turn. 2^{dly}, Paying Taxes hath an appearance of Evil; Why? Do not a great many *Protesters* declare, they will suffer the loss of all rather than Pay them: Now do the other *Protesters* forbear paying them for that, and say that the Magistrate, can neither command their Charity nor Conscience? Let him answer to these closely, and not Snarle at Expressions without Ground, as he hath done with the *Pacificator* and others.

He accuses the *Pacificator* of calling the *Protesters* Mad; yea, and the *Assembly* 1648, 1649 too, because he had said, *It was Ministers duty to keep themselves in a capacity of being useful to their People, when they came to a sober Mind*: The *Vindicator* vainly ranks the *Protesters* with these in 1648, as was proved; besides there is a want of Sobriety, less then *Madness*, but the *Vindicator* would inflame Peoples Spirits by falshood. However, I must own, that many mad Expressions a while after the *Oath*, were vented too generally against the *Furants*; tho' Peoples Spirits. Now, be a little more Meek, which the *Vindicator*, is sorry at.

The *Vindicator* in pag. 134, Comes to argue against taking the *Oath*, or rather against the Authority imposing the *Oath*, because of the *Penalty annexed to the Law*. As to which, I must tell him, that we are of Opinion, that Magistrates Sin in adding unjust *Penalties* to just *Laws*; And tho' a Law cannot be a *Penal Law*; without a *Penal Sanction*, yet an unjust *Penalty*, hinders not, but that the just command may deserve Obedience; For we are to obey GOD's Authority, Commanding us by the *Magistrate*, not only for *Wrath*, but *Conscience Sake*, which the *Vindicator* it seems hath forgot.

Furants he says affirm, That it is a just Law, if a King command his Subjects to pay a reasonable Tax, and threaten Death, if they pay it not. They may say, it is just to pay the Tax but sure they will not say the *Penalty* is just: The *Vindicator* hath not thought fit to deny, that they may Pay

pay the Tax, But he Fights with his own shadow, and proves the Magistrate should not so threaten. He would make People believe, that some Jurants were against him: It is meer Calumny, a Trade, that he is inured to, and shews no Remorse for.

Next, he shews the *Penalty* against these who took not the Oath was unlawful, and that the Magistrate may not directly *Depose a Minister*; and then like one in *Bedlam* he says, that if Jurants can prove refusing the Oath a capital Crime, they may get *Non-jurants* put to Death. The Jurants do not think it Capital, but they think, that if the Oath be lawful, and the Authority requiring it lawful, an unlawful *Penalty* added, takes not away the lawfulness of the Command: And they think, they have the clear Light of Nature, the Word of GOD, and our larger Catechism on their side.

To pass over several Frivolous little *Cavils*: I cannot but take Notice of the gross Malice he bewrayes, in quarreling the *Pacificator*, for saying, *That he was perswaded, that the loss of the famous Constitution of the Church and beautiful Reformation stuck most with many, only many* Saves the *Vindicator*, not half or third, that is sad adds he jeering. Had this Gentleman understood his Bible, as well as he does how to sow Contention and Division among Brethren, he might have known that many is sometimes in Scripture taken for all, As *Dan. 12. 2.* and *Rom. 5. 18.* But behold his Ingenuity Reader: When the *Pacificator* had said, he was perswaded; all that took the Oath, sought GOD's Direction; that was too *Comprehensive*, and took in the *Prelates*, said the *Vindicator*: Now when he says, that the hazard of our Reformation stuck most with many; only many says he, and yet the *Pacificator* had in the very preceeding Paragraph said, *That the most if they had seen Prelacy, &c. in the Oath, would have foreborn it, be the hazard what it would*: Now if the *Vindicator*, neither regard GOD, nor Rational People of the Churches side, how came it, that he was not afrayed, that understanding People of his own Party, would abhor him; for his evident Malice, without any pretence to hide it.

The rest of pag 136, and 137, goes upon a Supposition, that the Parliament takes the Word *Office* in the same Sense the *Vindicator* does. viz. *For the very being of the Office it self*, which is really not so, but is of no Moment whether or not, as hath been shewed.

In the end of page 138, The *Vindicator* exerts an Impudence never to be exceeded by any: The *Pacificator* even as cited by himself only says; *They sought GOD's Direction*; The *Vindicator* says, that he begs People would take it for granted, that Jurants followed GOD's Direction: he

Repeats it again pag. 139, and wonders how *Jurants* got the confidence to affirm it. I am sure to be an ill *Grammarian* is no so bad as such a *Prodigy*, who pretending to speak for GOD, yet neither hath his Conscience startled at lying, nor is ashamed of it before Men. However, he may serve Mr. *Taylor* for a Disciple or Colleague, who did much the like in Prayer to GOD, as was shewed above. If he have the Impudence to say, that he thought, that seeking GOD's Direction, and getting and following it is all one: I hope upon after Thoughts he will find, that it becomes him to speak more favourably of these that mistake the meaning of Words.

The *Pacificator* had said, *That these who did take the Oath did not Sin, tho' they mistook the Sense of it, providing, they used all means to attain to the right understanding of it.* Against this the *Vindicator* runs out with great bitterness in several pages. I shall as briefly, as I can assert the Truth, and vindicate it from his malicious Cavils.

The *Jurants* hold, *That People ought to be very tender in the Matter of an Oath*, as the *Confession* says, *To avouch nothing, but what one is persuaded is the Truth*, nor to bind himself to any thing by Oath, but what is good and just, and what he believed so to be, and what he is able And resolved to perform, and that an Oath is to be taken in the plain and common Sense of the Words, without Equivocation, or Mental Reservation.

They grant also, that the Sense of the imposer is to be with all Care sought after, and the Oath to be taken in no other if it can be known: But they are sure, that Words have their Signification from the appointment and Custom of Men; and so an Oath according to Men's different views, may appear to one *Clear* and to another *Dark*, and both Persons be equally Honest and Gracious; and may continue in thinking Words *Clear*, which are not, even tho' he increased in Grace beyond others; for their is no necessary Connection betwixt eminency in *Grace* and Expertness in *Grammar*; And such a Person Swearing such an Oath it's evident he would not be guilty of Sin. The *Vindicator* says this is dreadfully absurd, and Contrair to the *Confession of Faith*; he is a Man of such Parts that Words can't seem *Clear* to him that are *Dark*; however we have had a Specimen of of his Talents this Way and will have more. If he say that after seeking Gods Direction he may think Words *Clear* which are not so, it is evident were they put in an Oath he would be in the same Case. Our *Confession of Faith* when it says *a Man upon Oath is to avouch nothing, but what he is fully persuaded is the Truth*, and adds no further upon the point of *Avouching* Plainly

plainly intimates, that when People are perswaded fully after all pains that their meaning is the true and genuine meaning of the Words; there is no pretence to accuse them of Perjury; even as if two Men were so like, that by ordinary and due Accuracy, one could not be distinguished from the other; if a Man saw one of them committing a Crime, having never seen the other; If that other were apprehended, and the Witness Deponed him to be the Criminal; there were no reason to accuse the Witness of Perjury, nor of any other Crime; he having used all due Attention and Circumspection, and avouching nothing but what he is fully perswaded is Truth.

Finally, There is enough said before, concerning the *Protesters* their Ignorance of the Covenant, (which is an Oath) that may Silence him henceforth. I may add, that in this Case neither is the imposer wronged, nor God flighted, nor Fraud encouraged among Men, when one upon the utmost search sees nothing but things really lawful in an Oath; Neither doth it bind to more than the Swearer knows of; for *Qui non Sentit non Consentit* is a clear Maxim of the Law of Nature; that is a Man who knows not a concealed meaning does not consent to it. Mr. Baxter, writing against the Oath in K. Charles the Seconds Time, wherein People were to Swear, that there is no Obligation upon them from the Covenant, to endeavour any alteration of Government in the Church of England; yet speaking in the Name of all the Nonsubscribers of that sinful Oath, (with many of whom he was Intimately acquainted) says, that both they and Dr. Sanderson and all Conformists that ever he talked with thereabout, agreed in this position as to Oaths, viz. *That tho' a Subject should do his best to understand the Imposers Sense for the Right taking of an Oath, yet as to the keeping of an Oath, he is much bound to the Sense in which he himself took it, tho' possib'y he misunderstood the Imposers.* See Baxter's Life Pag. 112.

He goes on with the same Ingenuity, that is with the utmost reverse of it Pag. 140. The *Jurants* had defended the Oath by Arguments, others had opposed it, and many on both sides remained still as they were: The *Pacificator*, without giving up the lawfulness of the Oath, or Arguments, for it, (was yet unwilling that for a meer strife of Words a Protestant and Presbyterian Church should split in Sunder,) shews that tho' each should keep their own Opinion as to the Oath there was no Ground of Separation; which the *Vindicator* says is a flying from Light to Darknes, the making Ignorance the Mother of their Devotion. I have proved already that the Jurants took the Oath in the Sense of the Lawgivers, as also that when the Parliament professes to give a plain

plain Oath, if it have a meaning which by all their skill they cannot Reach; and they Swear to what is plain to them, and not to what is plain at all, the Fault is not in the Law not in them; so their Ignorance is not *Ignorantia Juris* that is (as the *Vindicator* himself defines it) Ignorance of that Law which by Office they are bound to know.

The *Vindicator* wonders how that *Author* compares the Swearing of the Oath, to the 200 Men going with *Absolom* to *Hebron* 2 *Sam.* 15. 11. for says he, *The very Object of the Oath is a matter of Right, viz. The Queen and present Kings Right as settled by the Fundamental Laws of England and the Incorporating Union; and these are Expressly asserted in the Oath, and so says he the Jurants were obliged to know them. I Answer,* they did indeed know the King and Queens Right to be valid, and did believe and still will that part of the Laws and of the Union to be very Good; But that they did swear to Maintain all these Laws is false, as hath been evidenced at great length. The Words 2 *Sam.* 15. 11. Are as well rendered in our Translation as by him, and the Sense is the same in both, but neither he nor *Ravenal*, give any Reason, why *Le-thummam* which in it's constant Acceptation signifies *Perfection, Uprightness, or Innocent Simplicity*, should signify *Sinful, simple, Ignorance*; when the Men going with *Absolom* went in their *Simplicity*. As Mr. *Gillespie* calls them *Absoloms Idiots*, so Mr. *Pool* on the contrary, think they were *Noble, Wise*, and of *Great Interest*, that might do him most service; but what way they were guilty of Sin in not knowing *Absoloms* intrigue, if they had never any Discoveries of it, cannot be easily Comprehended.

He falsely Charges the *Pacificator*, as supposing, that all *Orthodox Critics* and *Interpreters* assert that whatever they deliver as their Opinion upon all dark and hard texts ought to be made the Principles of Faith. &c. It was not at all needful to his Argument to suppose that; this indeed he says (which the *Vindicator* can't deny) *That some think the Trinity or some Person thereof, clearly taught in some Texts and others think not; and so gracious People may think one Thing clear even in the Scripture and others not, and may it not be thus with other Composours and with as little danger at least*

The *Vindicator* hath at one Blow in the close of that Chapter cut off a great many Texts from being any Foundation of any *Articles of Faith* concerning all *Mysterious Texts* (that's such as *Interpreters*, who are *Orthodox*, differ about the meaning of.) The *Vindicator* says, that these *Interpreters* firmly believe, *That no Articles of Faith are founded on these, but only on clear Texts, that is, these that there is no dispute about.* Now according

according to this, If one see GOD revealing the *Trinity* in a *Text*, he is not to found his Faith on that, if another Orthodox Interpreter do not see it also. It is a bold Sroak, or rather it is direct Blasphemy, and I defy him, or any for him, to vindicate it therefrom; and would I imitate him in his Vanity, I might make a new Triumph on this several Times ere I come to a Close.

C H A P. VIII. Pag. 142.

THE *Pacificator* had said, that great Condescendency and forbearance is required, where Errours are not *Capital & Fundamental*. And why should he not say so? If God use great Condescendency to many that have such Errours, if they have a share in Christs Love, Merit, Intercession, &c. why not use Condescendency & be bone of his bone & flesh of his flesh.

The *Vindicator* hath no more proved that Author to have too few *Fundamentals* than Calvin, Durham, &c. As was shewed above, where also the Extreme silliness of his Arguments was Exposed. If I should say some foolish Persons disturb the Church, for Example the *Vindicator*: Would any Person of Ordinary Capacity think that I affirm, that the *Vindicators* Folly is the least degree of Folly that Disturbs the Church? Yet that was the Way the *Vindicator* argued.

He Catechises the *Pacificator* with Seven *Questions*, and bids him speak out and Answer, if he is able: I *Answer* to the first Six fully, but shortly. 1st. That he holds all the Articles of the Confession, &c. to be Articles of the Gospel Dispensation. 2^{dly}, Sealed with Christs Blood. 3^{dly}, That none hath Power to alter any of them. 4^{thly}, Or to refuse to maintain them. 5th, That *Presbyterians* are Sworn to maintain them. 6th. Can lawfully yeild none of them to please Men or otherwise. But I would ask that *vain Man*, does he think that there is no contending for any *Truth* purchased by Christs Blood but by *Separation*? And does he think that all the Truths Purchased by Christ to his Church here, are lodged with him in *Scrinio Pectoris*?

As to the 7th Question, I deny that the *Pacificator* makes *Fundamental Articles* few; and the *Vindicator* trifles in vain: But that Errours not inconsistent with fervent Love to *CHRIST*, Faith, Godly sorrow, and holy walking, are not Cause of *Separation*, when not imposed on us, is evident from the Exhortations to bear with and receive the weak in the Faith, &c. And from this, that we are but weak our selves, and not to cast off these whom the Lord hath received; and many other Things.

The following Arguments adduced by the *Pacifcator*, which I am to vindicate from his *Cavils*, will clear it further.

The *Vindicator* in his next is desired to explain, what he means by *Substantial Principles*, of which he says, the Apostle did Tolerate no Errour contrary to them. If he means *Principles*, that in GOD's Ordinary way are necessarily requisite, e're one can have the favour of GOD, he and we are agreed; but what follows shews, that he counts all *Substantials* that are not indifferent. And he speaks ignorantly, when he says, Paul did tolerate nothing but indifferent Things; If he means, that he did bear with nothing but such. I own with *Turretine*, that the Ceremonies, after the expiring of their Obligation, were indifferent for a Time; but it was no indifferent thing to believe them necessary, which the Apostle did bear with *Rom. 14.* Nor was it an indifferent Thing, for the *Hebrews* to need to be taught the first Principles of Religion, *Heb. 5. 12.* which yet he bare with. Were the *Vindicator* as strong as he thinks, yet he should not push the diseased with Head and Shoulders.

But now the *Pacifcator* is charged (*pag. 143, &c.* with no less than calling Mr. *Rutherford* an *Heretick*, and the *Vindicator* is at a loss to determine, whether Ignorance or Malice have misled that Author. Some Matters of Fact the *Vindicator* hath a Nescience of, at least, but no mistake in Principles, nor will he ask of an *Apostle* to bear with him in any thing; but Things indifferent; nor did the *Apostle*, ever bear with any other according to him. If there be ground for this, the *Vindicator* hath much worth, and the happiness to be Conscious of it, the want of which, oft marrs the comfort of deserving, but humble Men!

The *Pacifcator* reckoned, that Mr. *Rutherford's* Opinion was Notour, and never expected, that such a clear Truth would be denyed. But the *Vindicator* shews, that he understands not every second Sentence that he produces: His horrid Blunders, shew that he was as unfit as any living, to convince People, that bare mistaking the meaning of Words deserves Excommunication if *Juratory* Words be added; and he holds his Station in the Church, by a very uncertain Tenor, if it do.

The *Vindicator pag. 148* owns, That upon Supposition, GOD permits *sin to be, his Holiness and Justice then oblige him to punish Sin*: Well if Mr. *Rutherford* deny that, surely it's no Indifferent, thing, but a Substantial Business, taking Substantial as opposed to indifferent, as the *Vindicator* does. But the *Vindicator* would perswade us, that Mrs. *Gillespy, Turretine, Owen* are of Mr. *Rutherford's* mind: And that Mr. *Rutherford* only, says, That if GOD had pleased he might have made a Law without Threatnings, and so have kept Mankind in perfect Innocence, as he did the
Man:

Men CHRIST. Mr. Rutherford says all that indeed, but there was never any that said GOD must punish Sin, whether it be permitted or not, So when Mr. Rutherford as cited pag. 144, says, *They seem with Eyes of Flesh to look upon GOD, who say that GOD by necessity of Justice must punish Sin*, he condemns even the *Vindicator* as well as others for looking on GOD with *Eyes of Flesh*. The Words are plainer, than that they can be darkned: And Mr. Rutherford saw no inconsistency in condemning these who say, GOD by a necessity of Justice, must punish Sin: When pag. 144. The *Vindicator* cites Mr. Rutherford saying, *By no necessity of Nature, did the LORD threaten Death for eating the Fruit of the Tree*, the *Vindicator* would persuade us, that he means only in Case there had been no Decree, to permit the Eating of it against the Command. Mr. Rutherford makes no such Addition, and the *Vindicator* cannot understand what he sees clearly before his Eyes; when an Objection is made; *If GOD can take away Sin freely, that is out of free Pleasure, (this undoubtedly supposes Sin permitted) then there is no necessity of CHRIST's Death*. Does Mr. Rutherford in answer to it, deny that GOD can take away Sin out of free Pleasure, that is without satisfaction? Not at all, he calls the Objection *Socinian*; and speaking afterward of the Exercise of Justice, he says, GOD needed not to have taken that Course.

But if the *Vindicator* be so obstinate against clear light, I shall give yet clearer; what follows will clear it so, that it cannot be denied by any, except these who will call Day Night, and Night Day, if it will serve a turn. The *Vindicator* affirms Mr. Rutherford only said, *That GOD first Decreed to permit Sin, and then to punish it, but that he need not add a Penalty to his Law, had there been no Sin to be*. Well, this is his whole Defence, and if he fail, according to his Sentence, (not the *Pacificators*, I assure you) Mr. Rutherford is an *Heretick*. Now Mr. Rutherford positively said, *Tho Men Sin, yea, tho' they be finally disobedient, GOD might have Mercy on them, without any loss to his Justice*. See his own Words, *Exercit. 2. Chap. 3. § 3. Nam finaliter inobedientes Damnari justum est, quia ita Deus libere decrevit; quando finaliter inobedientium potuit Deus citra Dispendium justitia absolute misereri, siquidem ita voluit—Nam tantum juxta liberum beneplacitum punit. Ibid, § 13. He says, Prohibere Dei amorem non pugnat simpliciter cum Dei natura, sed cum voluntate libera*. See also § 10. I ask the *Vindicator*, if he thinks these opposite to any Substantial Truths or not? He hath (as was said) declared, that supposing Sin to be; God must punish it by necessity of Justice. Mr. Rutherford says not, tho' they were finally disobedient. The *Vindicator* can bear with Mr. Rutherford, and Exercise Charity towards him (as he

has all the Reason in the World so to do) tho' there's so great difference betwixt them. Why will he not then bear with *Jurants*, and exercise Charity towards them, whose Errour (if there was any) lay only in a Grammatical Nicety, and that with respect to a humane Writing, after all pains taken to understand it. Sure, *Reader*, thou wilt say this is not fair, or equal dealing.

What is said, is sufficient to Vindicate the *Pacificator*, and therefore I might fairly drop this Subject, but because the Man is so very full of himself, I shall add a few Reflections further to shew our *Empty Vindicator* a little of his own *Weakness*. As to *Turretine*, I think never was Man more abused, (except it may be the *Pacificator*) than he is by this trifling *Vindicator*. I will not rake into all his Ignorant and Disingenuous Perversions, and Misrepresentations of this *Great Man*.

In page 146, 147, you find him representing, *Turretine* saying. *That Vindictive Justice hath two parts 1st, The constituting or Instituting a Penal Law, & 2d, The Actual punishing Sin, and yet Pag. 147, he tells us that Turretine holds Vindictive Justice, to be Essential to GOD, which last, Turretine does indeed assert and strenuously Maintain: But had he asserted the other, why was he not punished for a Blasphemer, or Put in Bedlam for Madness? The Instituting a Penal Law, and the punishing Transgression are Acts of God ad Extra, and the one supposes Man made, and the other that he had Sinned; does Turretine take these to be Vindictive Justice, and yet say Vindictive Justice is Essential to God, and so God wanted two Essential things from Eternity. Reader, This madness is not to be fixed on Turretine, whom we own to be Orthodox. But the Vindicator hath not parted with Turretine so, tho' he produces him with Approbation, as his Voucher. In the Beginning of pag. 147, he tells us that Turretine holds Vindictive Justice to be Essential to God, yet in the End of that same page, he says, according to Turretin's Words, Vindictive Justice is not an Essential Property of God, but only the outward Exercise thereof. Now since the Vindicator thinks, we must not mistake in any Thing Essential to God, without Heresie, whether must Turretine be called an Heretick, for saying Vindictive Justice is Essential to God, or be called Sound, for denying it in a few Minutes, as the Vindicator thinks? And what shall we think of him who Printed the first of these Expressions frequently and the other, his Words bear, as the Vindicator will have us believe? At best, Turretine (as here misrepresented by the Vindicator) was to learn his Grammar, as well as we, and his Grammar fail'd him, when speaking to what is Essential to God, which is surely next to an Oath. The thing that Turretine*

tine maintains is this, *That God hath an Universal Reſtitution of his Nature, that theſe things in him, that have reſpect to an External Egreſs, do not therefore ceaſe to be Eſſential, nor are the ſame with the Egreſs, thus of Relative Juſtice, he ſays (as cited by the Vindicator) The firſt Egreſs of this Juſtice, is the conſtituting of a Penal Law, as Penal; where it's plain he diſtinguiſhes Relative Juſtice from its Egreſs, and the Vindicator would have him take them for the ſame Thing. What I have ſaid of Turretin's Mind is clear from what hath been ſaid already, from the Vindicator's Citations; and will be cleared further from pag. 149. where the Vindicator goes on in his ſtupidity, as great as Man is capable of. He had before placed, and made Turretine place Vindictive Juſtice its ſelf in the Inſtitution of a Penal Law and Execution thereof: Turretine never once Dreamed of this, and he ſays, *That Gods Vindictive Juſtice may be conſidered either by Way of Power or Faculty, and ſo is his will it ſelf, hating and willing to puniſh Sinners; or as the Energy or Exerciſe thereof, in actual puniſhing*: The firſt of theſe the Vindicator Expounds thus, that by *Power or Faculty*, Turretine means *actual Exerciſe*, yea tho' Turretine ſays, that, *Vindictive Juſtice in the firſt Conſideration is Gods Will it ſelf*; the Vindicator ſays he means only the *actual Exerciſe* of his Will. Why may he not as well with the Divines of Lovain, Expounding Bertram, ſay inſtead of *Spiritually* read *Corporally*, and it will be found. But hath not the Vindicator himſelf, pag. 151. cut off all pretence for expounding the Will of God it's ſelf, as if it were only *Actuale Exercitium voluntatis*, or an Exerciſe of Gods Will in Oppoſition to what is Eſſential (which is his whole Scope) ſeeing in that Page, he tells us, that the Will of God, is God Willing, and ſo His Will contains the Eſſential Properties of God. Did ever a Man Blunder more in ſuch a ſhort ſpace.*

We grant with Mr. Gilleſpie, That the whole Qualifications of the Object, ſuch as the Fall of Man, &c. Were determined in and by the Decree of Manifeſting Juſtice or Mercy, & that according to the Council of Gods free Will; But Mr. Rutherford, hath ſaid Things of another Nature as we ſaw above.

The Vindicator alledges Dr. Owen as one that vindicates Mr. Rutherford, If ſo, then Dr. Owen knows not what he ſays more then Turretine. The Vindicator will teach them all how to ſpeak; and the Furants have pretty Comfortable School-fellowes, and need not be aſhamed with ſuch Men, to learn at the Vindicator. Dr. Owen expreſſly refutes Mr. Rutherford in his *Diatriba de Juſtitia Vindicatrice*, and ſays, pag. 26. *That Rutherford alone of all our Country-Men, ſo far as he knows aſſerts*

vindictive Justice to be (nudum Dei voluntatis actum crude satis & satis audacter) a bare Act of GOD's will undigestedly and boldly enough says he, yea pag. 256. 257. Dr. Owen says, that he knows not whether Mr. Rutherford favour the Socinians or Twiss, for if he mean with Twiss, he expresses himself otherways than most accurate Twiss would have done; yea, he says the more Perspicacious Socinians Erre not that Errour, to say, that vindictive Justice is in GOD freely, but say, it is not in him at all, (tho' Mr. Rutherford de Provid. pag. 340. says, at vero Justitia punitiva non inest Deo ex necessitate naturæ sed Libere.

The *Vindicator* Comes now with a full Carreer upon the *Pacificator*, defeats him most ignominiously, as to him; but to his own Perpetual honour. And frequently he sweetns his Labour with what he hath gained on this point as he thinks. But I assure him he is enchanted like a *Knight Errant* and worse. That Author had said that since the Oath is neither, *Herese*, *Idolatry*, &c. Nor gross Scandal, call it *unfaithfulness* (the *Vindicator* a little after, says, meer *Unfaithfulness*) or call it what you will, it can never be in Reason pleaded to be a just Ground of Separation. The *Vindicator* asserts with great Confidence, that that Author holds plainly, that tho' Ministers had known that the Oath had obliged to *Erastianism*, *Prelacy*, &c. The Swearing of it is no Ground of Separation, pag. 151. But his Argument is false, and he hath forgot himself also. His Argument is, *Either their taking the Oath is only a mistake, a Sin of Ignorance, or they must see Erastianism, &c. In the Oath; there is no other way to hinder it from being only a mistake.* I Ans. That the *Vindicator* had sayd, that there was a Scandal in it for it's evil appearance, which he laboured to Prove, and that they were not duly tender of People in taking it, and so were unfaithful, tho' they had not seen *Erastianism*, &c. In it; And that they therefore could not plead that it was a meer Mistake or Sin of Ignorance, tho' they had not known the meaning of the Oath. Now this was urged before by others, and they said that tho' Ministers had not seen Sin in the Oath, yet the taking of it was unfaithfulness, this hath been said many Hundred Times, and that dividing Party will not retract it yet; well says the *Pacificator*, Suppose it not only a Sin of Ignorance but unfaithfulness, yet we are so far from Swearing knowingly to *Prelacy*, *Erastianism*, &c. That there is no Doctrinal Article controverted amongst us, &c. And so any other unfaithfulness is not Ground of Separation. It is plain enough what that Author means by Consequences which the Jurants abhor, viz. That they were bound to *Erastianism*, *Prelacy* and *English Popish Ceremonies*: But loath is the *Vindicator*, that should be the thing, tho' it could be no other, and now that formidable

formidable Triumph of the *Vindicator* is at an end, he hath fought with imaginary Giants, and not with the *Pacificator*. When he asks that Author, (*how he will prove that the Curats who refused the Oath are of the same Principles with this Church?*) I Ans. He was not at all speaking of them, but of these who joyned with the Church before the Oath, whom he would not have to Separate for nothing: besides the *Humble Pleadings*, owns Mr. *Hepburns* Party their Agreement with the Ministers that met at the *Sanguhair* in *Doctrine*; yea the other *Protesters* differ not in Principle from the *Jurants*, as to *Erastianism*, *Prelacy* and *Ceremonies*, nay in few Points at all of *Doctrine*.

If the *Vindicator* had not been convicted before of venting Familiarly falsehoods, well known to him to be such; I should have believed that it was ignorance made him say, that the *Pacificator* rejects all Consequences, tho' never so evident and necessary and so contradicts the Confession of Faith.

What he says to the End of this Chapter, goes upon this Ground; that the *Pacificator* supposes, *That Ministers Wittingly and Willingly had Sworn to Maintain Prelacy, &c.* This I have proved, or rather the *Vindicator* himself hath proved to be a false Accusation of that Author, and so all the Superstructure upon that falls to the Ground. It is proved also that the Oath obliges not to *Prelacy*, *Erastianism*, &c. And giving, but not granting, that the *Jurants* had failed in Point of Grammar, they are but such Sinners as the *Vindicator* makes *Turretine*, *Owen* and others: And truly the *Vindicator* himself is no Saint in that Point.

There is nothing of Moment further in this *Chap.* But what has been answered already, when I considered his Remarks on the *Jurants* concessions, which here he repeats, as he does oft very nauseously, but I shall not imitate him in that piece of Vanity.

C H A P. IX. Pag. 157.

THe *Pacificator* (in that Paper entituled, *The Oath of Abjuration no Ground of Separation*) had endeavoured to shew the unwarrantableness of *Separation*, from the Church of *Scotland*; notwithstanding all the pretended Defects and Corruptions therein, yea, even the Oath of Abjuration itself; and this he does, *By instanceing in several Churches, where were greater Corruptions than can be pretended to be in this; yet no Separation was allowed by GOD.* The first Instance he gives is of the Church

Church in Eli's Time, The *Vindicator* in this *Chap.* endeavours to Enervate and refute that Argument; how he does it, we are now to Consider.

There is so great a Disposition in many to make every thing Odious that *Jurants* advance, tho' they are as Circumspect themselves, and as Zealous against Vice as their Neighbours; that it is necessary to produce the Opinion of other Divines Eminent for Piety and Orthodoxy, in the Opinion of our very Enemies, who use this same Argument against Separation.

I begin with Mr. *Durham* on Scandal, Part. 2. *Chap.* 12. 13. 14, 15. These are well worthy perusal, Particularly *Chap.* 12. where he says, 'That Eli's Sons made the Ordinances Contemptible, but that it cannot be made out that it was Peoples Duty to separate from the Ordinances; often in that Book he pleads the same thing *Chap.* 15. He says, not only the Cause before us, of admitting *Nicolaitans* and *Jezabel*; Considering their Doctrine and Deeds, is more horrid than readily can be supposed, (viz. in any true Church now) and yet it would seem, that tho' this defect should have still continued, the Lord doth require no other thing of private Persons, but their continuing and holding fast their Personal Purity, which is all the Burden he lays on them. I again desire the Reader to provide, and peruse that most excellent Book, and he will see the vast difference betwixt him and the *Vindicator*.

The next I produce, is the Holy and Learned Mr. *Rutherford*, his Testimony, I hope our *Protesters* will not reject, in his peaceable Plea, *Chap.* 10. pag. 134. He makes use of this very Argument against Separation. And thro' that whole Chapter, and the 11th also, he argues closely and nervously against Separation, upon the account of the Sins of fellow Worshipers, either of Preachers or Hearers.

The Testimony of the late Worthy Mr. *Alexander Sbeilds*, me thinks should have weight with our *Protesters*. In his Church Communion enquired into, he uses this Argument against Separation, pag. 37. His Words are, In the Days of Eli, a very indulging Priest, his Sons Hophni and Phineas were very Scandalous Church Officers, being Sons of Belial, that knew not the LORD, covetous Wretches, scandalously Adulterous, in so much that Men were made to abhor the Offering of the LORD. 1 Sam. 2, 12,---17. Yet Godly Elkanah and Hannah, the Mother of Samuel, went up Yearly to Worship, and to Sacrifice to the Lord of Hosts in Shiloh, albeit the two Sons of Eli, Hophni and Phineas the Priests of the LORD were there. 1 Sam. 13. This was not their Sin, because their Scandals were Personal and not Official, they did not Sacrifice by vertue of their Scandals, and so they did not pollute the

the Ordinances, nor make Communion in them sinful, nor did they make Elkanah partaker of the guilt of them. In pag. 41. He insists upon the same.

The Late Godly, Mr. John Welch was no Laodoean, yet in his Directions pag. 31. He says, ' the Sons of Eli and the Pharisees were Levites and so by GOD's appointment had a clear Call to the Office of the Priesthood, and to instruct the People in the Law, &c.

The learned Mr. Pool in his Annotations upon that Text, is of the same Opinion, He says, ' they were so offended with the great dishonour done to GOD, and to his Worship, and with the horrible Wickedness of the Priests, that upon that occasion, they were hurried to the other Extreme, and lived in the neglect and contempt of their own indispensable Duty, of offering Sacrifices, because they came thro' the Priests Hands.

The Famous Monsieur Claude, in his Excellent defence of the Reformation, Maintains the same thing *ad finem*.

The Judicious Mr. Ferguson, in his *Refut. of the Errours, &c.* pag. 211. 222. says, *Eli's Sons the Priests were prophane Men: Whereupon the Godly began to abhorre the Worship.* v. 17. And to speak the Truth, it was little wonder they did so, For v. 24, we find the Priests were so Godless, *That they did ly with the Women at the Doors of the Tabernacle.*—But does the LORD approve of their withdrawing for that Reason? No, we see in v. 24. their abhorring is called, *a Transgressing*.

The Learned Voetius in his *Polit. Eccles. par. 3. lib. 3.* Handles this Subject at great length, and proves by many Arguments, that Separation is unlawful, upon the account of the Sins of fellow Worshipers: And in pag. 500. He uses this very Argument we are Defending, his Words are, *Sicuti sacrificia oblata per sacerdotes, quales improbi filii Eli. 1 Sam 2. Erant tamen vera & legitima Sacrificia, quippe sacrificia Dei, &c.* That is even as the Sacrifices offered by the Priests, such as the wicked Sons of Eli, were nevertheless true and Lawful Sacrifices, *because the Sacrifices of GOD, &c.*

I have before proved from Acts of Assembly Sworn to in the Covenants, how far the Church of Scotland was then from thinking, that Sins of fellow Communicants did pollute the Ordinances to others; Yea, or many Personal Sins of Ministers.

I hope after this, the *Vindicator*, if he should overthrow the *Pacifcator* on this Point, he will give him fair Quarter for the sake of these Great Men. But we shall first try his strength, before we beg Quarter.

The way he takes to wrest this Scripture out of our hands is, by Criticising on the two *Hebrew Words* *HAANASHIM* and *MAGNABIRIM*. As to the first, he contends, That it is to be interpreted of the two *Priests* and not the People that abhorred the *Offering of the LORD*. He says, without Exception, *That HA before a Noun is still Emphatick, and Points to the Subject before spoken of, tho' Mr. Baily whom he cites, only says, it's usual: But what says he of v. 22. where Women not spoken of before, and where it must be meant only some of the Women, that met at the Door of the Tabernacle of the Congregation, have yet the Particle HA prefixed, he will also find in Lev. 1. 10. the Particle HA, taken no less than three times Indefinitely. So Gen. 47. 22. It's so far from being taken Demonstratively, that it is taken for all the Priests in Egypt; hundreds of Instances more might be given.*

There is no Absurdity in saying, that Men of *Belial* who violated their duty to GOD and Man, and Kicked at GOD's Services, infected others, so as to make them abhorre them; Nor yet is it strange, that the *Man of GOD* speaking to *Eli*, mentions the *Priests* Kicking, and not the Sin of others, in abhorring the LORD's Offering: And I might as well say, since no doubt many joined, why does not the *Prophet* complain of them, if they sinned in it? This answers all that he says, *pag. 159, 160, 161.* To prove that, *the Men who abhorred the Offering of the LORD were the two Priests.* I desire of the *Vindicator*, one instance of such a form of Speech in all the Historical Writings, (I do not confine to the same Words) *As this, the Young Mens sin was very great for the Men or these Men, that is the same, just called young Men in the Preceeding Clause, abhorred the Offering of the LORD: I am sure Instances are few, if any, in the Historical part of the Scripture; and the Sense in our Translation, not only runs smoothly, but hath the Current of these Writings to warrant it.*

As to the second *MAGNABIRIM*, he contends, that it is not to be taken according to our Translation, but according to the *Dutch* and *Pagnin*. It were Presumption in the *Vindicator* or me, to compare with these *Translators*, yet we may humbly Examine whose Reasons Preponderate upon the 24 verse of that Chapter: *Pagnin* thinks it is the People, that are said to be *MAGNABIRIM*, or making to pass, that's, they made to pass a Voice against the Priests, that they had sinned, &c. As the *Vindicator* cites him: This is needlessly to supply too much to make up the Sense, or leave it very Dark, and without Reason to join the singular *GNAM* with a Plural Participle, tho' that in some Cases may be done. The *Dutch* apply *MAGNABIRIM* to the Priests, (as well as our Translation) but they turn it thus, *you make the Lord's People to Cry out: The*
Vindicator

Vindicator gives not one Instance where it is so taken. Our Translation renders it, *You make the Lords People to transgress*, which seems to be the far preferable Sense. It is true *GNABAR* in *KAL* signifies, *Transire e loco in locum, ut iterando aut transgredi terminos vel fluvium, &c.* even as the Word *Transgress* does, and thence it is borrowed, to signify sinning or transgressing the Bounds GOD hath set; in which Sense it is frequently used, and according to the Ordinary Rule, it must be in *Hiphil transgredi fecit*: It were an absurd Argument, when one were reproving another for trespassing, or causing others to trespass: (against the Law of GOD) if one should say they did not mean it of Sin, because the Word *trespass* or *transgress* is spoken Metaphorically of Sin, but properly of other trespassing: For the Word *trespass* and *transgress* tho' borrowed when applied to signify sinning, is more usually taken in that, than in it's proper Sense. Thus you see *Reader*, that our *Vindicator* is no more infallible in his Criticisms, than in his reasoning.

I cannot pass that horrid Reflection he casts upon all Translations of the *Holy Bible in Europe*. In pag. 161, he says, *The Dutch Translation of the BIBLE is acknowledged by all Orthodox Divines, to be the most exactly agreeable to the Original and Analogy of Faith, of any Translation in Europe.*

I find no fault with him, as if he ascribed too much exactness to the *Dutch Translation*; even *Dupin a Papist* owns it is exactly according to the Original *Hebrew and Greek*, whereas the *Vindicator* does not Exeem it altogether, even from Errours against the *Analogy of Faith*. But that which I complain of is, his affirming, *That all other Translations of the Bible do not only disagree with the Original Tongues, but with the Analogy of Faith, also.*

The *Intelligent Reader* will easily see the difference betwixt these two: An *Orthodox Doctrine* may be raised from a Text that bears it not, and then the Text is mistaken, yet, the *Analogy of Faith* is not contradicted; so it is with *Translations*. But that none may think I wrong the *Vindicator*, take his own account what he means by the *Analogy of Faith*, at the end of pag. 172, in these Words. *The true Analogy of Faith is to make Scripture Interpret Scripture, so as no part of Scripture shall be taken in a Sense contrary to the attributes of God, the Law of God, or any Substantial Article of true Religion.*

Here then you have what he means by the *Analogy of Faith*, and so what he means, when he charges all the *Translations of Europe* with not being agreeable thereto; the *Dutch*, he thinks, hath least of that fault; all the others not only sometimes mistake the true sense, but put a Sense

on the Original in it's Room, contrary to the Attributes of God, the Law of God, or substantial Principles of Religion.

It were easy to shew how advantageous this is to *Papists, Quakers, and Atheists* respectively: Every Body may see much of it. It is Incumbent on him however to make good his Charge, *That our Translation contains such horrible Errours against the Analogy of Faith*, and also to go through the particulars, that Poor Creatures may not be misled, by drinking in Errours contained in the *Bible* it self, which is in the Hands of the Vulgar, and which according to him contradicts it self.

The Reader in the mean time may see, he is as severe against our *English Bible*, as against the *Oath of Abjuration*, as he is also against the *German, French, Swedish, Polish, Danish, Geneva* and others.

People would have thought that if he had proposed such a dangerous Position, yet he would not have had the Confidence also to aver, that he hath the Generality of *Orthodox Divines* upon his side. But they are mistaken who think so; he tells you all *Orthodox Divines* are of the same Sentiments with him; he wants not one of them, and that is better than he had taken his Bill and written down Thirty or Fifty Names of *ORTHODOX DIVINES*. What! did *Calvin, Beza, Junius and Tremellius, Le-Fage, Diodati, Piscator, Leo-Juda, Tindal, &c.* Own that their respective *Translations* did not agree with the *Analogy of Faith*? Did the *French Protestant Churches*, where were so many Eminent *Orthodox Divines* and *Linguists* authorize the use of *Bibles*, which they knew were Erroneous, against the *Attributes of God, Law of God, and Substantial Articles of Religion*, and did not expunge these Errours and restore the Truth? Did our *Covenanters* acknowledge that our *English Bibles* erred against even the *Analogy of Faith*, and did not tell the People wherein, nor get them rectified? Yes, says the *Vindicator* all *Orthodox Divines* own it. If it be thus, were we for a set *Liturgy*, we might take that for one part of it. *God have Mercy on us, &c.* Besides, are *Mrs. Hepburn* and *M. millan*, *Orthodox Divines* with the *Vindicator*; have they duly warned People to beware of the *Bible* that they have in their Hands, because it contains *Doctrinal Errours*? Have they ever bid them (as the *Sweet Singers* speak in their *Declaration*) to *Mend the Bible with their Pen, till they get a better Translation.*

Great Mr. *Claude* does not give up the *Protestant Cause* to the *Papists*, as the *Vindicator* does, for in his defence of the *Reformation*, Part 2. pag. 274, when the *Papists* urge him with this, how can Common People be certain their *Translations* are Genuine, & so make the Scripture their Rule; he admires the Providence of God that hath somuch kept even

even *Hereticks* from foisting their *Errours* into their *Translations* of the *Bible*; And says, that whenever any should be so bold as one, *Veron* in *France*, who rendred the Words *Acts*, 13. 2. *While they served the Lord, or Ministred unto the Lord*, as it is in the Original; While they said *Maß* to the Lord, or as another, *While they Sacrificed to the Lord*; In this Case he says, "There would be found ennew Persons in the Church who would not fail to advertise the People of such unfaithfulness, that they might take heed of them."

The Learned Doctor *Owen*, in one of his Books, says, *That the Papists, make a great noise about various readings and Translations: But he adds, that if all the different Reading, and all the faults of the most faulty Translations were put together: yet Truth would lose but little.*

The Synod of *Dort* instead of accusing our Translation of *Heterodoxy*, ask the *English Divines*, *what Methods they took to fix up their most beautiful Translation of the Bible, Pulcherrimam Versionem.*

Diodati who spent much of his Time from his Youth in Translating, and Expounding of the Scripture, (he translated it from the Originals into *Italian, French and Latin*) says in his Letter to the Synod of *Alanson* 1637, *that the English Translation for it's fidelity and Clearness, wears a shining Crown of Glory on it's Head: He also extols highly that of Piscator, The Polonian, one procured by Prince Radville, and these of Switzerland and the Spanish, one of Pallere.*

Now how Intolerable is it, that an *Ostentative Novice* (who hath in two or three Texts he hath Criticised upon, given sufficient Proof of his Ignorance of the *Hebrew* at least) should vilify so many *Protestant Versions*, so far as to say they Disagree with the *Analogie of Faith*; which even *Dupin* does not attempt, with respect to *Munsters*, The *Lish* by *Usher* and *Bedel*, nor our *English Translations* with several others.

I shall now remove some trifling Cavils, he has here and there upon this Argument.

The *Pacificator* does not Contradict himself in saying, that *Publick worship was duely observed even when Eli's Sons were Priests and GOD Blessed it even when the Generality abhorred GOD's offering*; for these who did not so, observed the Worship duely, and with GOD's Approbation, which was all that Author needed, beside the *Vindicator*, if he read his Bible well, will find Men indefinitely, taken off for the smallest Number, so that he cannot infer, that most Men abhorred the LORD's Offering.

I have shewed that it is not only the Jurants who say, that the People had no Warrant to forsake the Worship of GOD at *Shiloh* for the

sake of two Scandalous Priests: But Durham, Rutherford, &c. Maintain the same thing. Therefore when the Pacificator grants, *that People may withdraw from Persons, when Scandals are Grievous and Notour, and when no redress can be had in a regular way* (which the *Vindicator* upon every turn, endeavours so much to Improve against him). It is to be noticed 1st, *That he tells plainly, that this is the highest any Orthodox Divine goes, and higher than the most do go.* 2^{dly}, He sufficiently limits it in the very bosom of the Concession by two Restrictions; 1st, *That it is no ways to be understood, concerning Matters, which may remain under Debate, among these who sincerely fear the LORD and own the received Doctrine and Discipline of the Church.* 2^{dly}, *it is not to be extended so far as to reach these, who because of Difficulty or prudential Considerations, tolerate Evils, which may be reputed gross and Manifest.* 3^{dly}, By Scandals that warrant Separation the Author understands (with the late worthy Mr. Alexander Shields in his Church Communion pag. 136.) such as are *Atrocious, Reproachful, and Religion Infectious* like to spread and leaven all in Communion with such a Congregation Especially when not only they are *Personal* but *Official*, &c. 4^{ly}, It hath been fully proven, that the Oath is none of these. 5^{thly}, He is far from saying or thinking, that in Duties where Godly Ministers are joyning with these who are guilty of Scandals, that People should Separate from the Godly, for their sakes in these Duties. 6^{thly}, Mr. Durham Answers, that it must be grosser Scandals then admitting *Nicolaitains* to the Sacrament, that must warrant any withdrawing 7^{ly}, Mr. Durham says in a *Constitute Church* that deserves that Name, it is hardly or rarely Possible a Case shall happen, that People may on the Account of the Scandal of Ministers withdraw, if People do but their Duty to get redress, and he is sensible that the supposing such odious Cases (as the *Vindicator* does suppose, that Ministers were guilty of Murder or Sodomy) is most unsuitable, or upon that Ground to found a Contest in Dispute, or Schism in Practice, in Cases palpably different; Read him on Scandal Chap. 15. At the beginning, where he speaks as Exactly to the Purpose as if he had the *Vindicator* in View. 8^{thly}, Mr. Durham says, *ibid.* *That he would have them to remove to another Congregation, and that way to withdraw from such scandalous Persons; But if the Case be singularly horrid, altogether, he thinks simple Abstinence, if it be not Customary is not to be rigidly Constructed, yet he says he will not strengthen any to follow this way, viz. Even of Abstinence for a Time.* O how ill would that blessed Soul have taken it to have seen our Separations founded upon meer Trifles. People will pretend to shun Offence by separating, but he tells them, *Ibid.* Chap. 14. At the Close, O what Offence hath this, viz. Separating

parating given; *How hath it hardened these who have prejudice at Religion?*
How hath it made the Work of Reformation, profession of Holiness
slink as to many.

We grant that Mr. Rule was a Person of great Pietie, Learning and Moderation Indeed, but we will not be *Unruly* in following the Scripture or Mrs. Durham, Rutherford, &c. As freely as him, and so the *Vindicator* hath lost his *Pun* of which he is so vain pag. 165.

I have answered all the *Vindicator's* Arguments, to prove it was Peoples Duty to forsake all the *Priests* and Worship at *Shiloh* for the sake of these two Scandalous *Priests*. And I think the *Pacificator's* Argument from this Scripture stands firm; for not only are *Hophni* and *Phineas* called the LORD's *Priests*, or the *Priests* of *JEHOVA*, Chap. 1st. 3. But the Offering called the LORD's Offering, even by the LORD himself: Besides the *Vindicator* owns that *Eli* revealed a promise of a Son from the LORD to *Hannah*, but it was not his Sons (sayes the *Vindicator*) that did it: What then? this is sufficient to prove that GOD had not abandoned his House and Worship at *Shiloh*, and so Men should not have done it. But this will be further cleared in what follows.

C H A P. X. Pag. 165.

THE Second Instance the *Pacificator* gave to Prove Separation from the Church of Scotland unlawful, is from the State of the Church in the Days of CHRIST's Humiliation which he proves was very Corrupt, and yet our Lord by precept and Practice did forbid Separation. The *Vindicator* in the several Sections of this Chapter, Endeavours to disprove what that Author had advanced; with what Success we shall see presently.

In this first Section, The *Vindicator* finds a great Difficulty to rid himself of Christ's Words *Mat. 23. 1, 2, 3.* And to make our LORD speak to his Mind: And no Wonder.

I shall not follow the *Vindicator* here, in all his Wild Excursions, But lay down such things very shortly, as will both confirm the *Pacificator's* Argument and remove his Objections against it.

I agree to what he Proves pag. 166—168. That the *Scribes* and *Pharisees* were Teachers in the Jewish Church, and some of them *Priests*. That they were, all Intruders, I see no Reason at all: neither does the Word *addidit* signifie, that they sat down without Commission: (as he alledges pag. 169) in *Heb. 1. 3.* it is said of our LORD *in actus* he sat down on the Right Hand of the Majesty in Heaven; He will not say that our LORD sat there without Commission. I

I grant also the *Pharisees* had abundance of Errours, tho it is Probable they had not all alike, and taking them by themselves, would not have been a *true Church*, yea as they were, they were *Boils* upon the true Church, and might be called a *Generation of Vipers*, and Justly. As to the Sin against the *Holy Ghost*, it was not made out of many of them at least, and the *Jurants* think our LORD had Power to make use of these in the *Jewish Church*, and could command People to hear them, and obey what was according to the Law: And since our LORD is expresse in Commanding People to hear them, all that the *Vindicator* does to prove their Badness, makes his Case but the more Desperate with respect to the Church of Scotland.

I agree also, that the Words are not spoken *Indicatively*, but are a Command. The *Vindicator* says it is an *Ironical Command*, But here all his *Criticks and Commentators* have left him, tho' he had never more need of them: Many shew the *Pharisees* to be bad Persons, very *Wicked and Erroneous*; but he hath adduced none that esteem this Command an *Ironical Command*. I have shewed him some that are against him, and these of the Greatest weight amongst Divines.

That our LORD's command is not *Ironical* is evident. 1st, Because it's two parts, *Positive*, and *Negative*, have their Reasons annexed to enforce them, tho' the *Vindicator* will not think them sufficient; No Matter, our LORD does: *Whatever they bid you observe, that observe and do, because they sit in Moses Seat*; They teach you *Moses* his Law, and tho' the Word as coming from them, would be of no Authority; yet *Moses* his Authority was from GOD. But do not as they do. Why? *Because they say, and do not*, whereas GOD requires a holy practice. If this be not clear against an *Irony*, we can be sure of nothing in the Word of GOD. 2. If the first be *Ironical*, then the second must be also, and then our LORD must mean, *that the Disciples ought to do what the Pharisees did, which was absurd*. He saw an Argument of a like Nature valid, just in the preceeding pag. against another Person; But he is like some Folks of whom it is said, *They can help others, but not themselves*.

I grant, a Church wholly *Heretical*, must be Separated from, not when there is *Hereses* in *Ecclesia*, but GOD hath also his own faithful Servants in it, as in the *Jewish Church*, *Simeon*, *Anna*, *Zacharias*; then our LORD and his *Disciples*; and no doubt many others. I grant also, if we be obliged to believe what is false, or do what is ill, we must not join with a Church on these Terms; viz. If there be no joyning without these, but it was not so with the *Jewish Church*, corrupt as it was.

The *Vindicator* will grant, we might hear the *Pharisees* to Dispute with
search

them, tho' they Prophaned the Name of GOD, &c. But he will not allow we might hear them (amongst others of the Jewish Church) and search and try their Doctrine by the Scriptures, and obey what was Right: But our Lord says, *it was lawful, and he commanded it*; And if we might hear them for any other Reason, we might surely hear them at CHRIST's Command, without neglecting any commanded mean, to keep GOD's appointed and instituted Worship pure and entire.

He is dreadfully severe, yea, cruel to Calvin, Durham, Rutherford, Beza upon that Place, and Whittaker de Ecclesia. pag. 335. with many others, who take the Pharisees for Teachers, and CHRIST's Words for a Command in Earnest, to hear them in whatever was according to Moses Law; when he says, *They expound it against the Attributes of GOD, the Law of GOD, &c.* As he says, pag. 174. and according to what he had peremptorily lay'd down before, *They must be damned, unless they retract.*

We grant there are *Ironical Commands* in the Word of GOD, and every Body can answer that Learned Question in the Negative; *Whether a Command given in Derision, should be obeyed in Earnest*, pag. 174? But the Command, Matth. 23. 1, 2, 3. As is proven, was given in Earnest, and to be obeyed in Earnest.

SECTION II. Pag. 175.

THE *Vindicator* here talks very big, he assures us, that now the *Jurants* are Block't up, and may turn desperate, and in this desperate State, may borrow the help of *Papists* and *Prelates* in their strait.

When I wind up the whole Arguments in this Chapter, it will be seen whose Cause is Desperate as to this Argument: However, I must tell him, if the *Jurants* (I should say, rather, the Church of Scotland, for *Jurants* and *Non-jurants* are alike to him) gain this Argument his Cause is desperate, neither hath he one word to say to the contrary, and that makes him Fight against clear Scripture, *Tanquam pro aris & Focis*: But if the *Jurants* lose it, their Cause is not desperate, they have still Defences in abundance, and impregnable enough besides: Mistaking the meaning of Words is no Ground of Separation; a good Man, when his Grace is in highest Exercise, may fall into that, while a Man that never had Grace at all, may hit the right meaning: Mr. Haphum himself did not know the express Words of the Covenant, as was proved beyond Contradiction. The Scripture condemns trifles of Words, and

Parents in *Rom. 14. 1.* Calls, *Strifes about Words, the Pest of the Church*; And tells us, that *Augustine* said, *In ipsis scripturis plura nescio quam scio*, That is. In the Scriptures themselves, I am ignorant of more things than I know. And what *Philosophers* or *Divines* hath he read, that think not *Logomachies*, or *Strifes of Words* disgraceful to a Man of Sense to Exercise himself in: This is besides all that is said to prove the Oath lawful.

I have already answered on the preceeding *Section*, what he objects from the first Ground of *Separation*, granted by the *Pacificator*, and desire it may be read carefully to shun Repetition.

The *Vindicator* thinks by Atrocious Expressions, to affright People from the Truth. There is not any Ground to believe, that all the *Pharisees* were guilty of the Sin against the *Holy Ghost*; *Paul* a *Pharisee* was afterward an *Apostle*, others also were added to the Church. *Act. 15. 5.* Our LORD did not think fit, to quit the whole *Jewish Church* and *Worship*, for the Sake of these who hated him, contrary to their own Light; when many, even *Rulers* opposed *CHRIST* thro' ignorance. *Act. 3. 17.* The *Vindicator* thinks, he should have deserted all of them, and that he did so; and according to his way of Argueing, if he did not; It was plain duty to separate from him. *Mi vivaro* God forbid.

E're I go further, I must tell him, that (according to the Opinion of the Generality of *Divines*) our LORD, after *Judas* had Covenanted with the *Priests*, and actually Sold his Master, did yet partake with him, at least in the *Passover*, a most Solemne Ordinance, tho' our LORD knew it, and by one Word could have convicted him; yet he did not think himself polluted thereby: If the *Vindicator* shew some Reasons why he did so, I must tell him, that so had he Reasons to join with the *Jewish Church*, whereof many were *Pharisees*, as well as to eat the *Passover* with *Judas*, the *Son of Perdition*, an actual *Traitor*. And what if we knew not all his Reasons, or any of them? However, I think, it is one good Reason, that he being sensible, that *Union* is so necessary; *Separation* so destructive; and that there would not be wanting *Incendiaries* like the *Vindicator*, upon the least trifle to *Separate*, both *Negatively* and *Positively*, he would leave them inexcusable.

I must next, Block up the *Vindicator* (to use his own Expression) with his own Concession, tho' he should turn desperate and trample upon it: pag. 143. He says, *Paul*, Only Condescended to Ceremonies, as indifferent Things, and for the time they were allowed as indifferent; viz. Till the Confirmation of the *Jewish Church* in the Faith; which time of Permission lasted till the Temple was destroyed, which was the place of performing Ceremoni-

al Worship, as Turretine Observes, and Dr. Owen Demonstrats in his Theologumena. Now from this we see, the Ceremonial Worship, which could be performed no where, but in the Temple, was left lawful; tho' not necessary, as long as the Temple stood; And to say, it was lawful to perform these Ceremonies, which could be performed no where, but in the Temple; and yet, that they might not go thither to perform them; is just like the Jew that said, *People might read Christian Books, if they did it neither by Night, nor by Day.*

I observe, that the *Vindicator*, if he have little Charity, he has a large *Faith*; who believes, that the *Pharisees* and other Teachers in *Galilee*, allowed our LORD to Preach, in all or most of their *Synagogues*, *Matth. 4. 23.* Tho he was in a *Separation*, *Negative* and *Positive* from their whole Worship; and never made Opposition, nor do we find, that they charged him with *Seperation*, or that when he had done with a *Synagogue*, he forbade the People to come any more there. The Elders of the *Jews*, knew not sure, that our LORD was for Evacuating their *Synagogues*, when they plead with him, *That the Centurion had Built them a Synagogue. Luk. 7. 5.* It would surely recommend a Man little to Mr. *Hepburn*, or us, that he had Built a Chappel for the *Mass*. That Text *John 16. 2. They shall put you out of the Synagogue*, compared with *Job. 9. 22.* will bide the *Vindicator* a hard pull, ere he bring it to his Mind. But who can credit, that our LORD was present at none of their Worship, when he was Daily Teaching in the Temple, and even at solemn *Feasts*; at which occasions, besides all their other Services, there could never miss to be many *Sacrifices* still offering, since as *Josaphus* tells us, *de Bell. Jud. lib. 7. chap. 1.* That *Cestus Gallus* having caused take an account of the *Paschal Sacrifices* they amounted to 3000000, Surely there must be great Numbers of other *Sacrifices* among such a People.

It is a silly Argument that he did not join with them in Worship, because he needed no Sacrifice for himself, that would Prove he should have absented, had the Worship been never so pure; His long Chronological Excursions to try how many Passovers there were in the Time of our Lords Publick Ministry, and to tell us that our Lord was not at some of them (*as is thought, and that because the Jews laid wait for him (which by the way is a presumption that our LORD used to attend these Solemnities, for they expected him there by their laying wait for him) and his Time was not yet come,* These the most part of them are wholly impertinent to the present Subject, and in none of them, is the least appearance of an Argument, that our LORD voluntarily cast off the whole Temple Worship.

Here I must Advertise the Reader, that there cannot easily be found such Disingenuity, as that of the *Vindicator's*, who, *when we prove by Scripture that our LORD joyned in the Jewish Worship*, Sayes, we borrow Arguments from Papists and Prelatists, as if *Durbam, Rutherford, Calvin, Beza, Voetius, Claude, Colinges*. Mr. *John Welch* and Mr. *Shields* with *Pool* and many others were *Popish* or *Prelatick*; you may believe any thing if you believe, that he, who names 30 Divines of one Sort and another, which he hath read upon that single Point, whether our LORD was at the Passover (*John 6. 4.*) can be Ignorant, that others besides *Papists* and *Prelatists*, do think our LORD joyned in the *Jewish Worship*.

SECTION. 3. Pag 184.

THe *Vindicator* in this Section comes to a difficulty as he owns on *Math. 8. 4.* But he is far from thinking it insuperable, and, having again proposed the *Pacificators* Concession which was cleared before, he will prove that our LORD forbade joyning with the *Pharisees* from *Math. 15. 14.* Because some Interpret the word *'ἀπερ, relinquit, dimitte*; which he Interprets *leave them, withdraw from them, like a divorced Wife*: He might have known that there are other degrees of *Leaving* or *admitting* a Person, when that great one of *Divorcing*, or the *Devil* or *sever leaving one*; And the word *'ἀπιν, is fitted to answer the subject* it's used about, then *Luke 13. 8.* the Gardiner bids *let the Tree alone* a Year it's *'ἀπερ,* when *Judas* accused the *Woman* for *profuseness* in anointing *CHRIST*: our Lord says *John 12. 7. 'απερ, let her alone,* the 70 *Ex. 32 10.* Have the Simple verb in the imperative *'μ' ἀπο, let me alone,* none of these are meant of total forsaking: So here our LORD's Words may be very fitly understood and agreeably to the Context thus. *I know very well that they are offended at me as you say, but you must not think that I will neglect my Duty for these incorrigible Sinners, I will do my Duty and not be concerned whether they be offended or not, their Errors and themselves shall in end be rooted out, and as I do so do ye, let them alone, and do not heed their being offended or not, when you are in the way of Duty.* Any will know, that does but take notice of the Common way of Speaking among Men, that People in displeasure will bid let these alone, that yet they are not to separate totally from.

The *Vindicator* interprets the Text *Mat, 8. 4.* Thus, *That when our LORD says to the cleansed Leper, go thy way shew thy self unto the Priest, and offer the Gift which Moses Commanded for a Testimony to them; the*
meaning;

meaning is do not offer the Gift, unless the Priest own me to be the Messiah, and prevail with the rest of his Fraternity to do the same, particularly the Sanhedrin; and Josephus tells us that in his Time were 40000 Priests in whole: If this way of Interpretation be allowed, we are not sure of any one thing in all the Scriptures: The Command to go away and shew himself to the Priest, the Vindicator owns to be peremptory; who then will believe that the very next Word is Clogged with an Impossibility and not to be performed? again, the Command to offer the Gift, is as positive in that Text, as any Command in the whole Law given to Aaron, or any others to offer, when the Church was unquestionably pure. Further, (which might be an Argument of it's self alone) when our LORD Mat. 5 24. Says, If thy Brother have ought against thee, leave thy Gift at the Altar, and go and be reconciled to thy Brother, and then come offer thy Gift According to the Vindicator our LORD's meaning must be, When thou art reconciled to thy Brother, and when thou has converted the high Priest and the whole Sanhedrin, and made them expell the rest who are Obstinate, which will not be while the Temple stands then come and offer thy Gift: This is a way of treating Scripture: which no Honest Man would do towards Esop's Fables: And truly the Vindicator, tho' he had plenty of Commentators where he had no use for them, yet here hath neither Honest Man nor Knave to back him in his impiety. He does indeed produce some that expound these Words Μαρτυρία αὐτοῖς for a Testimony against them, but the Words in their Ordinary acceptation signifie no more then what is in our Translation, as every Body knows that has any Skill in Greek, viz. A Testimony unto them, which may be meant a Testimony either for or against one, as the Subject Matter happens to be: And its certain that the Commands of the Law are very oft called Testimonies and by the 70 Μαρτυρία Deut. 4. 45. And frequently in other Places: so the meaning even of that Clause is, that GOD had appointed by Moses as one of his Testimonies, that the Cleansed Lepers should offer an Offering; which Offering is Commanded Epressly Levini.

14. 4.

Now you will ask what way the Vindicator takes to prove that this Text obliged not the Leper, to offer his Offering, till the Sanhedrin was Converted. I Ans. He treats Men as the Heathens did their Maker, and thinks to prevail by his much Speaking, without one Word to the Purpose, from pag. 185 to 189 inclusive he lays down twelve Propositions as he calls them, That Scripture is to be explained according to the Analogie of Faith. That none could cure the Leprosie but GOD: That there fore CHRIST was GOD and the MESSIAH; That he knew the Pharisees would

would Crucifie him, &c. He also mixes somethings concerning the various degrees of the *Jewish* Excommunication and other things not at all to the Purpose; and this is all he hath to Enervate the Force of this Clear Testimony: Only he says, *he cannot believe, that our LORD would appoint the Leper to join with such wicked Priests, tho' in the Service which Moses had Commanded:* But all that the *Vindicator* can rationally say is, that our LORD is more Gracious than he thought, and did not think that doing of Duty, was a going in to the Greivous Evils of these we joyn with in Commanded Duties: and that the present Division (the chief ground whereof is a Grammatical Difference) tho' GOD permit it to be a Scourge, will never be owned and blessed of him.

SECTION IV. Pag, 190,

HE again objects the *Pacificators* first Concession, *That Heresie is ground of Separation, and so our Lords followers could not without Sin joyn with the Jewish Church.* I answered this before, and must again tell him; That tho' the Church, had it been wholly *Heretick*, had been to be separate from, yet oftentimes a Society is Denominate from the better part; and no doubt that Church was a true Church, and there were many *Priests* as well as others, unknown to us that were gracious Persons in it; and tho' I am neither to determine what number they were, nor what number is a Competent Remnant, to keep God's Presence in a Church; yet this is sufficiently plain, by what hath been said, that such a Remnant was then in the *Jewish Church*, & that our Lord instead of commanding to separate from the Righteous for the sake of the Wicked, commanded to hear the Law from the *Pharisees* that were in that same Church, and that Sacrifices should be there offered; tho' had not this Remnant been in that Church, we have reason to think that God would not have looked to these *Pharisees* or regarded them; as the Lord said by *Elisha* in another Case: For I grant, that That Church taking its Denomination from the greater Part, was no true Church.

The *Unhappy Vindicator*, for so I must call him, utterly forgetting the Ninth Command, says, *It is a dreadful Errour for Ministers to perswade People, that there is no Sin in the Oath, because Godly men did swear it:* O! how malicious is this, The *Vindicator* himself frequently urges, that an indefinite Term imports at least the Generality; and so I might justly Charge him according to his own Explanation, (tho' others do not

not always take it so) that he accuses the generality of Ministers of proving that there is no Sin in the Oath, because godly Men took it: However I shall not rigidly urge it that far, but I do not believe that one Minister in Scotland, or elsewhere, ever spake so: and these Things taken complexly will make it highly improbable (beside that an accusation against an Elder is not to be taken, but before two or three Witnesses) 1st. It is against their known Principle, and they were sensible, every one knows, it is against their known Principle. 2^{dly}, I appeal to all the Papers written in defence of the Oath, that they use no such Argument; yea, several of them are plain against that Errour I appeal to every honest Man that hear'd any of the debates about it in Judicatories. 3^{dly}, It was not their Interest, and they knew it was not; for as there were Godly Men that took the Oath and saw no Sin in it, so there were Godly Men that thought it sinful, and if the matter had been to be decided with the People, according to the Godliness of the Persons, the *Jurants* knew they would have lost the Cause; the People being so much prejudiced against them. This is abundance in all Reason for the Negative, the Positive lyes on him to prove, which if he do not he must be look'd upon as a Malicious Slanderer and impudent accuser of the Brethren.

The *Pacificator* had said, That the followers of our Lord imitated his Example herein viz. in joyning in Communion with the Jewish Church. To this the *Vindicator* replies, that its false Reasoning to argue (*a praxi ad jus* ;) from practice and Example, and that they sinned in joyning. I grant that an Argument *a praxi ad jus* is not alone sufficient, without other Things, and it's plain that David, Aaron and Peter, their Facts mentioned were sinful, and that in a fearful Degree; But the *Pacificator*'s Argument is not so easily blown away; It may well come in as an Argument to clear the former, (if it needed any clearing) and to shew the Sense the *Apostles* had of our Lords Command. But that is not all, he may try his skill on the Scriptures following, SIMEON Luke, 2. 25. Was a Man Just and Devote, waiting for the Consolation of Israel; and the Holy Ghost was upon him, and you have him there by the Spirit of God uttering Divine Truths that are a part of Canonical Scripture Verse, 36, 37. Anna is called a Prophetess, and is Commended for this, That she departed not from the Temple; as well as for Her serving of GOD with Fasting, and Prayer both Night and Day, JOSEPH also and MART were just Persons, and both had Extraordinary Revelations; and Mary was Blessed above Women, Math. 1. 19, 20. Luke, 1. 2, 8, 46. Zacharias was a Righteous Man, Walking before GOD in all the Com-
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mands and Ordinances of the Lord blameless (that is polluted all the public Ordinances of GOD, says the *Vindicator*) and GOD honoured him so, as to appear to him by an *Angel*, and by inspiring him with the Spirit of Prophecy, *Luk. 1. 11, 67, &c.* The *Vindicator* owns, that all these continued in Communion with the *Pharisaick Church* while they Lived, but it was their Sin: This last, I am to Examine. And, 1st, Whether they be called our Lord's Servants, Followers, or Adherents, it is no matter to the Argument, they were Eminent Saints and Prophets; Now, tho' GOD may inspire a false Prophet to speak Truth against his Will, as *Balaam*; yet it is somewhat Shocking to think with the *Vindicator*, that holy Men of GOD sometimes inspired with a Prophetical Spirit, did yet not know what Church to join with, or knowing that they should Separate, did yet live Habitually in that Sin of joyning, drawing down upon their own Heads, the Sin of all the Abominations of the *Pharisees*.

2^{dly}, It is hard to believe, that such as went that length, as by joyning with these *Pharisees* to renounce the Law and Covenant of their God, as the *Vindicator* argues should be said to walk in all the *Commandments and Ordinances of GOD Blameless*. *Credat Judæus Appella.* 3^{io}, It is strange that in the very Act of *Zacharias* his great Sin, the Angel is sent to him with a most gracious Message, and no word of reproof for that Sin; GOD did not reveal it to him at Home: *Zacharias* surely would be apt to think, his *Temple service* was accepted; as well as *Cornelius* thought his private Devotion accepted when the Angel came to him in his retirement, and accordingly *Zacharias* went on till the Days of his Ministry were fulfilled *Luke 1. 23*. So he was as impenitent as any Jurant, and had neither the Grace nor Gift of Conviction for his joining with the *Pharisaick Church*. 4^{thly}, Is it not a commendation of *Joseph* and *Mary* *Luk 2. 39*. And When they had performed all things according to the Law, they returned into Nazareth: The *Vindicator* will say that every thing they did there at the Temple, was an Abomination; and tho' in another State of the Church, they would have been well done, yet in that State the Law of the LORD did discharge them, as dreadful evils contrary to the *Attributes of GOD, Law of GOD*, or Fundamental and substantial Articles of Religion *pag. 172*. and particularly as Breaches of the 2^d and 3^d Command, and many Times the 1st and 4th *page 173*.

I come now to the Apostles, who I grant did not respect the *Jewish Feasts*, which had now lost their Authority; but were yet for a time Lawful, and so was the rest of the legal Worship by the *Vindicator's* own

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Concession; and so the Apostles, having that good end to spread the Gospel might joyn in both, which they did as appears from *Act. 17. 2, 3.* where it is said *Paul, as his manner was, went into the Synagogue, &c.* The *Vindicator* learnedly tells us that his Manner on the *Sabbath Days* was not only to Preach, but Reason with the *Jews* in their Synagogues, proving that *JESUS* was the *MESSIAH*; and here to Prove what none will deny, he hath Eleven Divines at hand. It is not unpleasant, but it would have been more Profitable to him, could he have produced one who said, *Paul* joyned in no part of their Worship. He is forced to own that *Acts 13. 15. 17.* *Paul* and *Barnabas* heard the *Jewish* Worship before *Paul* himself preached; he said it was to shun rudeness in interrupting them. I grant it was so, for he was obliged to do all things according to Order and Decency, but does that Exclude his hearing in Faith and for Edification? did he hear the Law and Prophets and shut his heart against them? And I must ask him did his hearing their Worship break three or four Commands, and dishonour Gods Titles and Attributes? sure civility was to have been shewed first to GOD, and no decency could have obliged him to that Impiety of breaking GOD's Law; But it is plain the Apostles Divinity and the *Vindicators*, are of different Originals, and different strains.

Now Reader our Case is not desperate; but we have more to say yet; not only the *Publican* before our LORD's Death, went up into the Temple, with the *Pharisee*, to pray, and came home justified: But two Apostles *Peter* and *John* (after his ascension) went up together, unto the Temple, at the Hour of Prayer, being the ninth Hour; was not this an owning of that part of the *Jewish* Worship, when they were going to the Assembly to meet for Publick Prayer? But that is not all, in *Act. 21. 18, 34.* *James* and all the Elders being present, inform *Paul* that some *Zealots* had misrepresented him, as if he had said, it was unlawful to use the *Jewish* Ceremonies; They therefore desire him, that he would take with him four Men who had a vow upon them, and purifie himself with them, and be at Charges with them: Now it's plain both by the Law and the Apostles Words *Heb. 9. 22.* That these purifyings were not without Sacrificing. But the thing is clear *Acts 21. 26.* *Paul* and the four Men entered into the Temple, to signifie the Accomplishment of the Days of Purification, till an offering should be offered for every one of them: you see then, that the *Vindicator* hath *James* and *Paul* and all the Elders at *Jerusalem* against him, and that long after they had received the Holy Ghost (nor were they *Papists* or *Prelatists*, in my Opinion) with what Confidence

then could the *Vindicator* alledge they joyned not in *Jewish* Worship? Now I will resume the whole Argument in this Chapter briefly. We have our LORD preaching frequently in the Synagogues: We have him expressly appointing his Disciples to hear the *Pharisees* teaching the Law: (the *Vindicator* says it is Ironical, but hath not one Divine for his Opinion) we have him commanding the *Leper* to go to the *Priest* and offer his offering (the *Vindicator* says the meaning is, offer it when the Body of the *Priests* are converted and the rest expelled, that is (*ad Gracas Calendas*) again nevermife and at the same rate when our LORD bids a Man leave his Gift at the altar, till he be reconciled to his Brother, and then offer, if the *Vindicator* had been there, he would have told even the Man reconciled to his Brother, that he must not offer his Gift, till he convert the whole *Sanhedrin*. We find *Prophetesses*, *Prophets*, *Priests* (as well as the *Publican* pray with God's acceptance, and Perform other Worship in the Temple: And we find that what GOD expressly commands, the *Vindicator* calls sin expressly: we find the Apostles after receiving the Spirit acting in concert as well as of their own proper Inclination, when the Church was grievously guilty of heavy evils: We find great Divines *Protestants* and *Presbyterian* of the same Mind, as well as others. We have found the *Vindicator* grant it himself, which must be from the force of Truth for it ruins his Cause: And tho' he contradicts that and himself again, it must be from the force of Prejudice and Love to Contention; and tho' he may pretend that his denial may ballance his concession, I think not; for the Reason given: But will he pretend his Authority sufficient to ballance that of our LORD his *Prophets* and *Apostles*, and many Eminent *Protestant Divines*: If he be so Modest as to say not, than his plea for *Separation* is entirely ruined; yea he hath ruined it with his own Hands as any who will compare his Book with this Answer will see. And now Reader I appeal to thee; whose Cause is Desperate, the *Vindicator* or *Jurants*, or rather that of the Church of *Scotland*.) I hope if thou be Judicious thou will say of the *Vindicator* early Triumphs: *Canis Triumphat ante Victoriam.*

CHAP. XI. Pag. 192.

THE *Vindicator* will not be uneasie to us here, if we can have but the Patience to hear him rave most Triumphantly; — which we may do, if we fancy one in *Bedlam* taking Cities, and wearing Crowns; this will fit our *Vindicator*, allowing some Grains of Disproportion.

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The *Pacificator* had told us, there were great *Corruptions* in Corinth, they denied the *Resurrection*, Eat in *Idol Temples*, came *Drunk* to the *Lords Supper*, yet *Division* strickly forbidden.

The *Vindicator* would persuade us, that the deniers of the *Resurrection*, were not Members of the Church of Corinth. I own that *de jure* they were not, and were not living Members, unless that by a Torrent of *Tentation* led away for a time. But they were actual Members, and lived not only in the bounds of the Church, but were in the Church. How say some among you *ἐν ὑμῖν*, That there is no *Resurrection*. 1 Cor. 15, 12? What that *ἐν ὑμῖν* is, may be seen from 1 Cor. 1. 11. It hath been declared to me of you Brethren,——that there are Contentions among you. Chap. 6. 5. Is it so, that there is not a wise Man among you. Chap 5. 1. It is reported, there is *Fornication* among you; the meaning is not, that within the City, or Precincts of Corinth or the like, there was such Fornication or Contention; nor is it of the Bounds where the Church Dwell's, that he asks, if there be any that are wise; We may see also, that *ἐν ὑμῖν* is opposite to *ἐξ ὑμῶν* chap. 5. 1. compared with the last v. put away that wicked Person from among your selves.

Will the *Vindicator* have the Confidence to tell us, that they were not Members of the Church of Corinth, of whom it is said, 1 Cor. 11. 20. When you come together into one place, this is not to Eat the *Lords Body*. v. 21. for in Eating, every one taketh before other, his own Supper, and one is hungry, and another is Drunk. Is it only of Hereticks living within the City or Territory of Corinth, that it is said, v. 30. or of whom it is said. 1 Cor. 14. 26. See also our Confession of Faith, chap. 25. § 5. Where it is said, That the purest Churches under Heaven, are Subject both to Mixture and Error) and cite for this Rev. 2d. and 3d. chap. and Math. 13. 24.—— 30. 47.

The *Vindicator*, pag. 193. Alledges the *Pacificator*, (in saying, they denied the *Resurrection*, &c.) charges the whole Church of Corinth, without Distinction, as being guilty of all these Abominations: That says, he is odd Divinity, and many times after, he hath a sling at this. But I must tell him, that he talks like one who hates Truth, and loves Wrangling. I have observed, that just in the preceeding Chapter, he took the indefinite not universally, or he must be a most impudent Slanderer; as indeed he is however. I shewed before also, that the (ALL) it's self is taken sometimes for the smaller part: I add, when the Word every One, is used in this same Epistle, it's hard to take it universally, as will appear from these instances. 1 Cor. 1. 12. chap. 14. 26. and 2 Cor. 12. 11. As to Indefinite Expressions, I would desire him to read the 22 chap. of Ezek.

The *Vindicator* pag. 194, Having told us from Mr. Gillespy, that the *Corinthians* came not drunk to the Lord's Table, (tho' *Durham* says, they did) but made themselves Drunk, or drank to Excess at it; (which I think is as bad) and that it was but some of them. (which is true, and one was too many.) He comes to propose most peremptorily the *Pacificator's* meaning, and that with great Terror. viz. That he could mean no other Thing, but that all good and bad, Hereticks and Orthodox, Clean and Unclean should joyn together in Church Communion, which he says, is not only odd Divinity, but so dreadfully absurd, that it needs little Answer. It were indeed so, if true, but why doth he fix this on his Words, which are these, that he instanceth in, *Notwithstanding all these Abominations* (in *Corinth*) *there is no Epistle, wherein Communion is more strictly commanded.* Any will see, that this is true, if they read the Epistles: But says, the *Vindicator*, If he do not mean, as I have said, his Argument will not be Cogent. Be it so, he hath spoken plain Truth however, tho' he may have argued infirmly; And if I were to charge on the *Vindicator*, as his Divinity, all the Errours, that must be admitted, e're his Arguments in this Book be Cogent; it would make a pretty odd Systeme too. But yet let us try if the Argument be good, without saying, that all *Hereticks* and *Debauchees* and *Orthodox* should keep Communion together; and it will be no hard Matter to make it appear. There are a great many People, that will give great allowances to these who separate from the Church of Scotland; will bear with gross Things proven against them, which they would not endure the rumor of in a *Jurant*, without utter abhorring of him; yet let these same People be Judges in this Case, which is a fair enough offer. Suppose then, one of these Ministers who separate from us, shall admit to the Lord's Table, these that Eat in the *Idols Temple*, such as are Notoriously guilty of *Incest*, that deny the Resurrection, that run down the Apostle *Paul*, and suffer them to be Drunk at the Lord's Table, they will surely think it a more Attrocious Mischance in that Minister, then when the *Jurants* mistook the meaning of a Word or Words, and so failed in Point of Grammar, as hath been oft said: (Now the *Pacificator's* Argument is the very same, as every Body will see) and if they should be so mad as to deny, that these were more Attrocious, the *Jurants* Argument is good nevertheless.

The *Vindicator* pag. 195, 196, says, *The Jurant would have all Clean and Unclean in the Church of Corinth, to joyn together; without seeking redress and. Refutes that;* But *oleum & operam perdidit*, he loses his labour; he unjustly charges that on the *Jurant*, for he hath not said it, as we saw, & he did not need to say it, as I now have proved. Let him suppose what

is Truth, that the Scandalous and *Hereticks* should be casten out, the Apostle supposed that, & said it; and yet would not have the Ordinances, even the Lord's Supper forsaken, tho Discipline had not been Exercised, and might be still slighted. The *Jurant* hath said, the quite contrary to what the *Vindicator* alledges, *That tho' they Tolerated Incest, that did not warrand Separation.* This shews plainly, that he did not think it was to be tolerate, and so of the rest; he means, that tho' the Church did sinfully keep them among their Members, that did not warrand *Separation*; but presses the Church to Unity in Duties, tho' he is for a regular Removal of Scandals.

The *Vindicator* would shew from the Church of *Ephesus*, that some of the Churches to whom *Paul* Wrote, were not guilty of such Gross Corruptions as the Oath, because these are not Mentioned by the Apostle writing to them: But that is no Good Consequence, he Wrote in General, or more Particularly as he saw for Edification; beside the *Pacifcator* does not restrict his Position, so as to assert, that at the very instant of Writing, each were so corrupt, but as he Wrote to the *Ephesians* when he was a *Prisoner*, (whether his first or last Imprisonment, is nothing to the purpose) so ere his Death he wrote a sad enough account both of *Ephesus* in Particular, and also of all in *Asia*, (which is the proper meaning of the Word) *who he says had forsaken him 2 Tim. 1. 15.* And so eleven Divines are cited to no Purpose, since he owns they only prove that *Paul* doth not charge them in his Epistles, with Gross Defections.

There is nothing in pag 198, but what is already answered, But in the End of it The *Vindicator* swelled with Animosity and Vanity, thinks he is able to reduce the *Pacifcator* to Atomes. He says, *That the Pacifcator calls the Church in Eli's Time, the Pharisees Time, and that of Corinth, the primitive Apostolick Church,* and sayes, if that be not a Contradiction to Scripture, he leaves to all Sober Christians to Judge. Ay, if the *Vindicator* hath said so, he will not have a Christian or a Heathen to befriend him, yea or Atheist either; the most disdainful of them will own, that the Book of *Samuel* was wrote, before the Apostles were born; and I think the *Vindicator* will own, that Author was not Ignorant of this, and that he did not think by any Lie he could make, to perswade People, that the Apostles lived in *Eli's* Days; so at worst it could be but an inadvertent Expression. But the *Vindicator* may tell me, I need not be till now to learn, that he makes more of Grammatical Mistakes then I do. Well then, there is no Mercy for the *Vindicator*, unless I plead that he is not Guilty: Now to manifest his Innocence, let it be minded, who it is that sayes the Church was at that Time in her Infancy? It is the

Dissenters: Again let it be noticed, that they do not say, that the Church, was at all the three Times instanced, in her Infancy, but at that Time in the singular Number, viz. the Apostolick Time last mentioned. Ay, but says the *Vindicator*, that Author says, when they are straitned with these Instauces, they say that the Church at that Time was in her Infancy, and then the Jurant calls that Time, the Time of the Apostolick Church. But if the Dissenters, when prest with three Instances, Answer but to one of them, is that the Jurants fault? Or is it his fault to reply to that Answer, because it reaches but one of his Instances? I believe no Man in his Senses will say so: And thus the *Pacificator* is vindicated sufficiently.

I proved before, that these that were *Heretical* and *Scandalous*, were *De Facto* admitted as Members of the Church of *Corinth*, tho' they should not have been so; and even as to the *Incestuous Person* there is not the least hint that he was under the least censure, or debarred from any Ordinance, but instead of being humbled that he might have been taken from among them, it is said they were puffed up. 1 Cor. 5. 2. And verse 7. he bids them *Purge out therefore the old Leaven which is the Incestuous Person and such as he*, as the preceeding Words shew; and also that it is distinguished from the Leaven of Malice and Wickedness, which People were to put out of themselves: Neither was the Incestuous Person removed in part from the *Corinthians* by censure, but was even connived at as *Beza* tells us; and as the Apostle tells us, *he was like Leaven in a Lump* in close Coujunction with the Church as to outward Ordinances.

The *Vindicator* goes on alledging strongly, that the *Pacificator* hath contradicted himself in saying, *The Apostolick Churches had greater Corruptions than any the Church of Scotland can be charged with, and yet that these Churches were the Purest and pattern to others.* I Answer, If People do read the *Pacificator* with a design to find faults, and not to find the Truth; except there Be a fault with it, they will easily Judge as the *Vindicator* does: But if they consider duely, they will easily find the *Pacificator* speaks Truth; viz. to this Effect, *That tho' the bad Figs were very bad, yet the good were very good, as being gathered from amongst the Heathen, and having no Encouragment of profite or Credit, to induce them to be Christians; but on the contrary much hazard and Persecution to deter them, but nevertheless, however holy the most part was, their Discipline towards others was not so Exercised as in the Church of Scotland, and worse Persons were joined with than the Church of Scotland joyns with: Yet the Pacificator will have us to imitate them in their personal Purity*

city, and in obeying the *Apostles* Precepts for *Union*, notwithstanding the slackness of Discipline (if that should happen to be) tho' that Fault should be rectified : And he would not have People to be so Foolish as to think that the Apostle writing to the *Corinthians*, had less Light than Ministers, or that he was a very indulged Man, when he said *He became all Things to all Men*, as was once told the *Pacificator*.

If the *Hereticks* had been excluded or withdrawn themselves from the Church of *Corinth*, the *Pacificator* would not have said they were Members *de facto*, (actually) & so there is no Reason nor pretence to alledge *Papists*, &c. Are Members of our Church : But the *Vindicator* is the reverse plainly of what our Lord requires, 1 Cor. 14. 20. *In Malice be ye Children, but in Understanding be ye Men*.

He goes on with trifling, which is now (if it was not Natural) become a second Nature to him : The *Pacificator* says we are Members of this National Church, and it is disgraceful not to have a profession of Religion. It is plain enough that by *WE*, he means we *Presbyterians*, and not others whom he calls the Enemies of the Church; and by *Religion* he means that which the *Vindicator* called the whole *Matter* of the *Covenants*, which is established to us by Law; and it was not his business to enumerate all the personal Corruptions of the Church but he owns whatever is against the Scriptures is a Corruption, and whatever is against these Things which are our known Principles, and are established by Law : It would have been a fine Digression, when he is shewing how we come to be worse Persons, than the Primitive Church, to enter upon a detail of particulars. But I see the *Vindicator* will not want Arguments to prove, that we have no fixt Profession of Religion, if that be a good one which he hath given; And it is evident there is no standing before Envy, at least so as to evite its Censure. According to his Way of Reasoning, if a Minister say to any of his Flock, *Make Religion your Business*, it may be said he leaves him at Liberty to be a *Papist* or *Quaker*; and so if he bid him take Religious care to perform Duty, there will be the same Objection, but if he bid him take all Religious care, it will be said he bids him make a *Hotch Potch* of all Religions. But I must tell the *Vindicator*, had he been (when he wrote this) with Children gathering Leaves and Sand, it had been as Manly, and much more Innocent.

When the *Pacificator* says, *That they did not confess their Faults, but persisted in them*; the plain meaning is, That they had not rectified them, when Communion was Commended and Commanded; and this is clear,

clear, to any that read the Scriptures, and are not blinded by Prejudice: And therefore the *Vindicator*, very vainly exclaims against the Monstrosity of the *Pacificators* Faith, and brings Arguments to prove, That some of them Reform'd, and fifteen Names of Divines to prove that which no body will deny, that the Godly *Corinthians* did mourn and amend, tho' the Second Epistle shews, There were not wanting many Things, and persons still amiss in that Church.

The *Pacificator* had said, *That the Jurants could not confess, because that supposes Conviction, and the same Sentiments or Judgement of these faults, that any confess.* Translate these Words into other Languages, and it may be justly doubted, if any will mistake the meaning (save the *Vindicator*) in all Europe. *Durham* on *Scandal* part 4. chap. 15. says, *What if neither Party be brought to Repent or acknowledge an Offence? Shall the Church in such a Case, never attain to Union? Repentance implyeth Conviction, and this implyeth Information and Clearness in the Judgement, that such a thing is wrong, and it is oft impossible to get Men of one Judgement, &c.*

The *Vindicator* raves here at a strange rate, and it were endless to trace him in all his folly, he spends more than two Pages in telling us of a legal Conviction without perswasion and Conversion; but all this is impertinent, for if a Man be not convinced so as to know a thing evil, which *Durham* calls a positive Conviction, he cannot confess it: And the *Pacificator* shews that it is the positive Conviction that he means, for he calls it, being of the same Sentiments and Judgment with these that would have them Confess. His Criticism upon *ro' in q'ant'ies* in *Phil. 2. 2.* is ridiculous to the highest degree, what, cannot an Heretick be convinced of Heresies untill the Church give them the same firm Faith he hath? Did never Man say, I am of the same Judgment, I have the same Sentiments with you, except when they have, or say they have, the same Grace of Faith? This is strange Ravery; Truly I have the Charity to believe that many in Bedlam at the highest of their Madnes will speak better Sense upon this Sentence of the *Pacificator*, than the *Vindicator* hath done.

But says the *Vindicator*, The Jurant will perhaps object, that tho' one Person or Party convince another by Arguments, which yet gives them no inward Conviction of Guilt, they can't Confess it, for it will be against their Conscience, I Answer, That is the very thing the Jurant hath said, and that as clearly as the *Vindicator* hath expressed it, and so he needed not object it now again, against his nonsense.

In Answer to this objection, he tells us that Conscience should lay by it's Errours, for it's Gods Deputy. No doubt it should, and if there be but a few, says he, that are guilty of Scandals and yet not convinced of them the Church should cast them out: I answer they must be other sort of Scandals than the *Oath of Abjuration*; else the Church would be very Tyrannical; And I have shewed before that the Assemblies 1648 and 1649 Patronize not the *Vindicator*. But then says he if the Generality be guilty, the Godly should Separate. I Answer yes, If the Scandal exceed these which the Scripture hath declared not sufficient to warrant Separation from a Church: for which see what is argued upon his tenth Chap. And it will appear whether or not the Jurant's want of Conviction ruins his Cause.

The *Pacificator* had said pag. 23 *Oath of Abjuration no Ground of Separation. If known Faults in Ministers, meerly because not confessed, made Communion in Ordinances sinful, then no Communion could be kept with others, because all have Corruptions and faults which they do not confess; and it will signifie nothing to say we do not know the Corruption of others, for if they defile the Worship they defile it, whether I know them or not: For if a Man that hath the Plague eat with me, he defiles it whether I know it or no.*

The *Vindicator* thinks that by Faults, he means all Faults, and Crimes whatsoever, and cannot know how, when his proposition (as he calls it) contains only known Faults, he can bring in his Reasons both known and unknown together, and thinks by this Argument a Minister is as much obliged to confess his Secret, as open Sins. This is the sum of what he advances. And for an Answer, I might remit him to *Durham* on Scandal part 2 chap. 12. §. 4. He shews that equal absurdities follow, whether we say that Communion is sinful with the Prophane, if we know their Scandalousness; or if we say that it pollutes the Ordinance whether we know it or not: likewise Mr. *Rutherford* in his *peaceable Plea* Chap. 10. has the very same Argument, and almost in the very same Words that the *Pacificator* uses: And I hope the Authority of these two Godly and learned Divines will more than ballance the *Vindicator*.

The *Pacificator* says; *If Confession be necessary, viz. of the Oath and such like faults of the Church of Scotland, Separation is not the way to obtain it, for it imbitters Peoples Spirits.* The *Vindicator* wonders he should doubt if it be necessary: the Reason is plain, because they are not convinced in their own Minds that they are evil, and every known evil they eschew to their Power and that in Good earnest: further the *Pacificator* thinks, that the same way is not to be taken with Gross Scan-

dals (which are to be censured according to their Demerit, that is, with great sharpness) and with Controverted things, that eminently Godly Persons differ about, with little or no Detriment to their Grace ; such as is especially the Oath, on the accounts before given, and that in such and greater Cases *Lenatives* are to be used, any will find that will read *Mr. Durham on Scandal. Part 4. Chap. 8 § 7. Chap. 9. §. 3.* and many other places, and he Confirms it by the Authority of Councils which he approves of.

C H A P. XII. *Pag. 211.*

THE *Vindicator* holds fast his Disingenuity like a sweet Morsel, and seeing Truth will not bear him out, *Acheronta Movebit* In *pag. 212. 213* after citing a Sentence of the *Pacificator*, and shewing what is not the State of the Question ; he proposes it positively to this Purpose, *may the takers by their Power, add to, or take away any part of the Sense of the Oath, intended by the imposer, and fixed by his Law, by which he imposed the Oath.* He says the Jurants hold the Affirmative but not very distinctly, and so refutes them. I *Ans.* Ignorance is the rarest thing in the World, to make a Man Bold and venture at any thing : Nothing but this faculty of Ignorance could have emboldened him to speak as he does, except ingrain'd Malice : And I have Reason to suspect that Malice was at the bottom, for he could scarce be ignorant, that this which he fixes upon the Jurants, is disclaimed by them in all their Papers upon this Subject ; yea, was expressly Disclaimed by them, in the very Declarations which he quarrels ; and their opinion is Laid down clearly in their Writings, and clear enough in the Citation just now quoted by him, *viz. That an Oath is not to be taken in any Sense, but what the Swearer has the fullest Conviction to be the imposers Sense :* and so the Jurants had the fullest Conviction that the Oath had no respect to the *Hierarchy* and *Ceremonies*, nor any, contrary our established Principles, which are good still, tho established by the *Union* and other Acts. Further the Jurants Say, that they must use no Art to Elude the Oath, by making it quadrate to another Sense, than that which they know to be the Imposers ; nor are they to have any Secret reserved meaning : yet they say, If the Imposer have a meaning that they know not, after all pains taken to understand it, it is not their fault, nor does it oblige them, they taking it in the Sense plain to them, And to prevent all Suspicion of Jugling and concealed

concealed meaning, or mental reservation, and that the Magistrate might have no pretence to say she was cheated, they fixed the Sense in their *Protestation*; yea they before, declared it to her Majesty: exposing themselves to suffering, if the Magistrate would not take it off their Hand so, but say, she had another meaning which they knew not of: And therefore all that follows in the *Vindicator*, to page 218, is most impertinent; and to no purpose under Heaven, but to impose upon heady Ignorant People, for none Else will be imposed upon by what he hath said. We grant all that is there said by Divines, but they are not at all pertinent, to the Case in Hand; and the *Vindicator* by these fights meerly against his own shadow and not against the Jurants.

C H A P. XIII. Pag. 218.

THE *Vindicator*, after citing some Sentences of the *Pacificator*, and Dissecting them into their Parts, he finds a most delicious Taste, in coming over four times in two short Paragraphs, *Erastianism*, *Prelacy*, *Ceremonies*, which he says, *Jurants* have Sworn to, (this I have refuted) and he says, to joyn with them, would not be of one Mind in the Lord, pag. 219. After he has said this, he with all his might sets upon that Scripture, *Phil. 3. 15, 16.* to wrest it from the *Jurants*, (or rather from the Church of Scotland) and here you have Sentences of solid Divines, so mixed with his own wild Notions, as makes a very odd Figure; besides his useless Excursions.

I admit of *Ravanel's* Description of these the Apostle calls perfect, that they were arrived to a sound Knowledge and Judgement in the Matters of true Religion, in opposition to young Beginners, or others Rude in Knowledge, who may be called *Catechumens* in a large Sense: But I do not believe, that *Calvin*, *Zanchius* affirm, that as many as were called Perfect, were Confirmed, in all parts of the Gospel Dispensation, tho' the Apostle would have had them at it: I have consulted *Zanchius*, and he is express against it; yea, thinks with *Chrysostome* and the *Greek Scholiast*, that it is spoken *Ironically*, with respect to the false Apostles, who thought themselves Perfect, and had attained into the perfect Knowledge of Christ; and he says, a great part of our perfection consists in a Sense of our imperfection. But I shall grant the *Vindicator*, that when the Apostle says, *Let us that are perfect be thus minded*, he means, let us that are confirmed in Religion, renounce all Dependence on our own Righteousness, and the Practice of

Jewish Ceremonies: Grant him this, what will he make of the following Words; *If in any thing ye be otherwise minded*: Sure, these Words shew plainly, that some of these things were yet in Debate, and that makes the *Vindicator's* Cause deplorable; Especially when he owns, that it is even the *Perfect* or firm Believers, that this is addressed to, for then even the *Perfect*, may be in somethings otherways minded, than the Apostle, and that in some of these Things, wherein he had them be of the same Mind with himself.

But I shall more particularly shew, why I cannot allow, that all who are called *Perfect*, that is, have a sound Judgement in the Matters of Religion, are (as he says) perfect in all the parts of Faith, or as he called it before, Confirmed in the Faith of all parts of the Gospel Dispensation without Exception. My Reasons are, 1, Because the *Vindicator* himself, (pag. 220, when he is giving the Sense of the Text) says, *That to true Believers, GOD will in his own time reveal all Things, not only necessary, but useful to Salvation*: These seem the Words of some solid Divine, that he cites: But I ask him, are not these Doctrines, that are useful to their Salvation, a part of the Gospel Dispensation? And yet he supposes, that even these who are perfect in parts of Faith, may want these; what a Contradiction is this, to say, that these who have all the Parts of the Gospel Truths, can yet want some Parts? Again I ask him, are these Truths, which are not necessary to Salvation, but useful to it, are they not Substantial Truths? Are they only about indifferent Things, that may be done, or let alone? The *Vindicator*, pag. 221. says, *That the Apostle had no power to tolerate any other, for Peaces sake*. Further I ask him, these Truths, which the Apostle says, GOD would reveal further, to them who were perfect, and that were useful to Salvation as the *Vindicator* tells us, were they not also sealed with our LORD's Blood, as he speaks in the same Page? And did the Apostle (by bearing with these who had them not revealed to them) sell the Truth? And did he bear with *Hereticks* by bearing with these who wanted some Substantial Truths, and such as were sealed by CHRIST's Blood? 2d, We have seen before, that all eminently Godly and Learned Divines, (who may be supposed as perfect as many others) do not agree in every Truth, Sealed by CHRIST's Blood; nor do they differ about Things only indifferent: We found Mr. *Rutherford* and the *Vindicator* differ in a pretty Substantial Point.

Whether the *Rule*, by which the Apostle would have them to walk, be meant of the Gospel, our Lord's *Example*, Christian Love, (as *Sanchy* thinks) or rather all these, it makes nothing against us; his meaning is very plain, that we should keep unitedly to the Truths attained and walk Answerably thereto, and tho' the Apostle condemns these that would

would mix Ceremonies with the Gospel, yet he did not think, that was Ground of Separation, if they did not joyn them in Justification.

As to his Malicious Scoft at the *Jurants*, for gripping Greedily, (as he says) at *Stillingsfleets Prelatick Rule*, who understands the Words of *Mutual Forebearance*; It is like himself: But he shall hear, that others than *Stillingsfleet*, Expound the Words of Condescendency and Forebearance, where there is difference in some Points of Doctrine.

Now I shall give the true Sense of the Words in opposition to his false gloss. viz. *I have been teaching you the summe of Gospel Truths; It is the Duty of all, and especially these that are more ripe and confirmed Christians, to be of the same Mind with me. But if in some Things, you be of a different Mind from me, GOD in his own time will reveal this to you: But do not think, that I bid you split upon this, into as many Churches, or rather Factions, as there may be Differences in lesser Things among you: The great things wherein you are agreed, should be of more weight to keep you together, in an unite and joynt endeavour after Truth and Holiness, according to the Rule of Faith and Charity, in Things you have attained, than your Differences should be to break you.*

This being the plain meaning of the Words, and the *Vindicator's* being found absurd: I shall next make some further Reflections upon what he saith in this Chapter.

I. I ask him, if he were a Preacher, would he never Preach any Doctrine, tho' never so Minute, contrary to any part of the Gospel Dispensation. If he say, he would not; It's great pity but the World knew this, for he would perform, that which the Pope in vain pretended. If he says, *That he doubts not, but he may have his own mistakes in these Matters.* I Ans. These with his own Confession, are Substantial Errours, tho' all are not alike hainous; yet they are more than meer indifferences, and so according to himself, the Apostle could not tolerate him to teach these Things, but must Depose him, and Separate from him *Negatively* and *Positively*, and so the Measure he meted to the *Jurants* would be Measured to him. But I observe, that the best, are best Cheap; The Apostle could bear with them; that differed from him in some Doctrines; but the *Vindicator* cannot do it, except in Things indifferent.

II. I observe, that tho' the *Vindicator* in the beginning of pag. 222. Grants there are in the Church some Believers that are called *perfect*, and others that are new Beginners, and rude in Knowledge, yet he resumes that Grant. pag. 221, where he calls all these *perfect*, who believe all Substantial Truths, and these who believe them not all, or disbelieve any of them; *Hereticks* and accursed; at least, if they defend their Opinions, as, how will they miss to do, if they think them right.

III. I ask him further, since these are perfect who believe all the Substantial Truths of Religion, that is, (as he Explains himself) all the parts of the Gospel Dispensation; If he would contrary to what he hath said, yet own, (as I cannot but think he will own, when he comes to his right mind) that there are some who are weak Christians in Faith and Knowledge, and not *Hereticks*; What will he do with them? Will he admit them to Communion? The Dissenting Ministers proved clearly against the Bishops at the *Savoy*, that such should be admitted from *Rom. 14. 1.* But how will the *Vindicator* do it? Since they are not Perfect, they agree not with him in every Article, sealed with CHRIST's Blood; but if he will admit them, how can they join with him, since somethings that he counts Substantial Truths, and not indifferent, they count Substantial Errours, and not indifferent, and he has taught them, that they must bear with none such, at least, if they teach them?

IV. The *Vindicator* according to his Own Principles, hath unchurch'd the greatest part of the *Hebrews* and *Corinthians*, to whom *Paul* Wrote; for they were not Perfect, that is (sayes the *Vindicator*) confirmed in all the Substantial Points of Religion, they could not therefore be Tolerate in a Church, sayes he. And no doubt considering his Temper, had he lived in the Apostles Time and been Dissobliged, he would have found ground (with these his Principles) to reject them as well as us: For it is Clear from *Heb. 5. 12, 13, 14.* Cited by himself pag. 220, to Prove that there were many (yea according to his way of expounding, the most part) of the *Hebrews* not perfect, but dull of Hearing, &c. Also from *1 Cor. 3. 1, 2.* I could not speak to you as to Spiritual but as to Carnal, to Babes in Christ that they were not perfect neither.

Now let the Reader Judge from what hath been said, whether every, even the least Errour in Doctrine be ground of Separation, and whether the *Vindicators* Exposition saying that it is, be not very absurd; People could not have believed that so much Pride and self Conceit, As he hath shew'd, could have lodged in one Mans Breast.

For the *Vindicator's* greater Conviction and the further Confirmation of the Sense I've given of this Scripture, I shall Subjoyn the Judgment of several Orthodox Divines.

Ursin. Tract. Theol. pag. 26. Writes to this purpose. "For the Apostle does comfort and confirm the Godly, that altho' they might be ignorant of somethings the Apostle had there written to them, yea, tho' they should judge otherwise of it, Yet the time would come, that they should be taught of God and brought to acknowledge that these Things he had writ were true,

Beza,

Beza, Annot. in Locum. "The Apostle Exhorts, that they would bear with one another differing in some Things, thro' the weakness of Humane Judgment, &c.

Calvin, Inst. chap. 8. § 14. "What Churches would differ (says he) about this, if one without Contention think that Souls removing from the Body fly straight to Heaven, and another can determine nothing about the Place, but believes they live to God? And he cites for this *Phil. 3. 15*; And tho' he is not for conniving at Errours, yet he says, we will leave no Church, if we do not pardon trips in these Things that People may be Ignorant off, without violating the main of Religion and without the loss of Salvation.

Zanchius, in Locum, is most Express to this purpose, and makes Concord and Unity of Affection, one part of the Cannon or Rule the Apostle Commends. And adds these Words. *O if this Rule were observed, we should see fewer Divisions in the Church* and much more he hath to this purpose.

Piscator, in Locum, says "That Ignorance is to be born with in our weak Brethren for a Time, and they are to be Pardoned, tho' they cannot presently agree to our Sentiments. *Dr. Manton* in Sermons upon this Text, is full to the same purpose, see *pag. 152. 187, 188, 189, 190.*

I shall add the joint Suffrages of Divers learned Pastors and Professors of the Reformed Churches, Recorded by *Duraus apud Gessel. Hist. Sacr. Par. 2d.* The Judgement of divers Eminent Pastors of the French Church *Pag. 651, 653, 658, 659; 660.* The Church and Accademy of Geneva, *Pag. 776, 777.* The Churches of Transylvania, *Pag. 681. 682. & 672, 677.* The Helvetian Churches and Accademies *pag. 771.* The Ministers of Wetteravia *Pag. 798.* The Accademy at Utrecht *Pag. 806.* And at Lyden, *Pag. 807.* And almost all the Reformed Churches from *Pag 796 to pag. 808.*

C H A P. XIV. *Pag. 223.*

THE *Pacificator* in his Book having earnestly dehorted from Schism, and shewed it's dreadful Nature and Consequences, and that it is more destructive to the Church than more particular Offences which he might well do, since our Lord says, *A House divided against it self cannot stand.* The *Vindicator* find's fault in Particular with *Augustine*

gustine (which that Author cites) for saying, SCHISM is the Greatest of all Sins, because says the *Vindicator*, the Sin against the Holy Ghost is greater; And at the *Pacifcator*, for saying *The Blood of Martyrdom cannot wipe out the Sin of Schism*: for says the *Vindicator* that implies a Popish Merit in the Blood of Martyrdom to wipe out Sin. I must needs own to his Commendation, that he is more Modest then he uses to be, for half the pretence hath oft served him to rant upon a long Time. However I say for *Augustine*, That the Sin against the Holy Ghost being rare, he did not think that he needed that Exception, and in all Writers there are greater *Hyperbole's*. And for the *Pacifcator*, we find in the Letter from some Ministers in England. to the Assembly 1643. Pag. 169. these Words; *Might our Blood be a Sacrifice, to ransom the rest of the Saints, from Antichristian Tyranny and Fury, we would offer it up Gladly*, yet, the Assembly finds neither Popery nor Blasphemy therein.

The *Vindicator* next accuses the Church of *Apostacy* (pag 225.) from the *Covenants* &c. and refers to what he hath proven concerning the *Union* and *Oath*, and so says, the *Schism* lyes at their Door, because in the *Covenants* it is engaged we shall not be divided or withdrawn from this Blessed *Union* and *Conjunction*, &c. I Answer, I have said enough to vindicate the Church fully as to these things, to which I refer and wish the *Reader* may look back thereto. I have also proved, that God himself continued his gracious presence to his own, in Churches guilty of Corruptions, a Thousand Times greater than differing upon the meaning of Words. (Which the best Men may fall into as soon as the worst.) Our Lord, his Prophets, and Apostles continued without *Separation*, when there were greater Corruptions, and yet were not guilty of deserting the cause of GOD, making Defection to the contrary part, or giving themselves up to detestable neutrality. More Knowledge, more self Judging, more Humility, more Integrity, more Love to GOD and his People, would be apt to make the *Vindicator* burn his Book himself.

CHAP. XV. Pag. 226.

THE *Vindicator* shews, that he Loves Mischief with his Heart, & as he had before Intreated all *Presbyterians* to reject all Places of trust in the Civil Government, tho' but an *Oath of Allegiance* were required,

required, so he will not have any to Joyn with the Church, tho' with a *Protest*, that they approve not the *Oath*.

As to what he says here about *Nicodemus* and *Joseph of Arimathea*, I may refer him to *Durham* for answer, who says, *There were Corrupt Acts of all sorts among the Jewish Church Officers, yet it is clear, that Nicodemus and Joseph of Arimathea did continue to Govern jointly, notwithstanding thereof, who yet cannot be counted Accessary to any of their deeds, &c.* *Treat. on Scand. Part 4. Chap. 7.* Whether *Joseph* was a Member of the Town Council, as *Mr. Pool* thinks, or of the *Sanhedrin* as *Durham*, is much to the same purpose, for the Priests and their adherents were Members of both, and no doubt many ill Acts made in both, yet the Text favours *Durham*, for tho' *Κουαυτὴς* may signifie sometimes a Town Counsellour, yet it is fit of it self to signify any Counsellour, and as he is called an honourable Counsellour *Luke, 23. 50.* So in the very next Verse it is said *The same had not consented into the Counsel (τῷ βέλῳ) and deed of them*: So the one hath a Reference to the other. *Calvin* and others complain, that *Nicodemus* said too Little, but he hath produced none that say, he should not have been there at all; and any who will Read what I have proved before, concerning the length our Lord did go, and Commanded others to go, in that Church, will not think it was a Sin for these two to sit in Council, to cross these Bloody designs, if they could keep themselves free from approving them. I have frequently before answered the Arguments from the *Pacificator's* Concessions.

The *Vindicator* pag. 228. Returns to his Vomit of straining and perverting Expressions, that I suppose all except himself understood. The *Pacificator* had said, *It will be the Peace and Honour of Elders and others, to continue in their Duty, notwithstanding of their Apprehension of the Sinfulness hereof,* (meaning the Oath, as is evident to any that do not wilfully shut their eyes, like the *Vindicator*) *seeing they are neither required to justify, what they think wrong, or not to Condemn and testify against it.* It is plain he would perswade them, not to do that which they think Sin; but tho' they think the Oath sinful they should not desert their Stations, or think their doing their Duty as formerly, to be sinful upon account of the Oath. And here the *Vindicator* gives three Arguments to prove, that People cannot be obliged to do Things as Duties, which they think to be Sins; But he is fighting with a *Chimera* of his own Brain, neither will I (as I might do *ad Hominem*) copy out against him what he hath wrote before, about Conviction Legal, and Argumentative and Perswasive- &c.

But what if I should say, that it is the Duty of People to joyn in the Ordinances of God, notwithstanding their Erring Conscience tells them, that they would partake of the Personal guilt of the Minister, his taking of the Oath, by so doing: If I should say so, it would be no more than the Learned *Ames* (whom the *Vindicator* cites frequently with Applause) *de Conscientia*, pag. 12. says Expressly, *If any thro' the Error of Conscience, should think it unlawful to be present in the Assembly of the Church, where otherwise he is Bound to be, because he knows the Minister of that Church to be a Wicked Man, and apprehends he would Communicate with his wickedness, he sins more by staying away than if he were present, because (says he) it is a greater Sin to neglect the Worship of God, than to Communicate with the personal wickedness of another in that Worship.* Let the *Vindicator* try his skill upon this, I am sure he must either condemn *Amesius*, or Condemn the great Part of his own Book.

The *Vindicator* raves at a Hideous Rate, against the *Non-jurants* for joynning with their Brethren, even with a Protestation against the Oath, as that which they approve not off: But for the Reasons given by the *Pacifcator*, think it no Ground of Separation, he crys out against their Declaring it no ground of Separation in the Assembly, 1712. and sayes it was a Condemning of their after Protest; (which is no good Sense) but he is mistaken, they did well to Obviate Schism, tho' they Could not prevent difference in Practice about the Oath, he may call it a Bargaining, but who will heed his odious Words, which he Natively utters after his kind. And as to the other Acts, obliging all to keep Communion, and ordering these to be Censured who Separate; may they not Protest against the Oath as a Grievance in their Judgment and yet frankly concur in Censuring Schism? There is not the least inconsistency with these, but what follows from the *Vindicator's* Envious Mind, or disordered Brain.

CHAP. XVI. Pag. 233.

THE First Part of this Chapter relating to the Oath of *Abjuration*, anent which enough hath been said in the First Part of this Book: I shall therefore pass on to his *Second Section*.

SECTION

SECTION. II. Pag. 234.

THE *Vindicator* in this Section, come to justify and defend his rejecting of King George, against the *Confession of Faith*: and he begins with great Indignation against the Author of the Answer to the *Oath Displayed*: Why? because that Author sayes, *that having Assurance of King George his maintaining our Holy Religion and Church Government, he will not oblige him to renounce his Lutherane Errors*) He is sure after his ridiculous manner, when he tells, that our Security is a Fundamental of the Union, to add, *By which Erastianism, Prelacy, &c. Are Established*, as if it were ill done, to secure us unalterably against having our Religion abolished by the Union, which Secures Prelacy in England, and then adds after his usual Spite, which Union we are obliged to pray for and defend, as if we could not pray for a Good Fundamental or two, viz The Church of Scotland and King George, without the bad Superstructure. Thus having vented his ill Nature against the Church in General, he rages against that Author in Particular, because he will not be for Obliging King George to renounce his *Lutherane Errors*, he will not be for forcing his Conscience. That Author gives unanswerable Reasons why he would not be for this, which the *Vindicator* never so much as touches upon: And I may add King George would be at a fine Pass, if he should be forced to swear against *Lutheranism* here, and swear to it again at *Brunswick*, or be rejected upon the same Pretence. I shew'd before, that our *Fathers* had more Reason to make their own Terms with both the King *Charleses*, than we have with King George, or I hope ever shall; yet it is plain when they got King *Charles* the 2^d to declare his Sorrow, for the Blood his Father had shed, and to take the Covenant, they got him but to play the *Hypocrite*, and to be more imbittered; It was only his Extremity brought him to it, and it was nothing but a taking Gods name in vain: I find also, that (when he came to *England*) he sayes in a Copy of a Declaration, which Some Ministers got to peruse (it relating to Church affairs) that from the Moment that engagement did pass his Hand, he asked GOD forgiveness, &c. see *Baxters* Life. Now the jurant will adhere to it, that such an Engagement is worse than none in several Respects. But upon this the *Vindicator* Exclaims with great Zeal or rather fury; *The LORD pity poor People in Scotland that have such pretended Presbyterian Ministers,*) And in the very next Sentence makes a down right Lie, no doubt the Prayer and it, were inspired

red by the same Spirit. He says that the *Prelates* in *England* have obliged King *George*, to renounce all *Lutherans* Errours inconsistent with the Religion of that Church; whereas they only oblige him to Communicat with them, which may Consist with Disapproving many things.

He goes one with as much unfairness to represent King *George*, as any *Jacobite* could do, and gathers up all the Errours dispersed among any of the *Lutherane* Party, to impute to him alone. The *Jacobites* would not have bought so many of his Books, had he not thus gratified them. The *Vindicator* grants that many of these Errours are perversions of their received Confession, broached by *Mentzerus* 1615. Now it is evident that the Church of *France* did not think, in 1631 that the *Lutherane* Church was so Corrupted, when without Exception The 2d Synod of *Charentoun* appoints, that without abjuring their Principles, they be admitted to the Lords Supper. And *Jurieu* in his Answer to the Bishop of *Condom* about the Year 1680, declares that good understanding to have continued, and in Particular tells the Bishop that tho' the *Lutherans* on the account of some things might be called *Nozional*; (*Visionaries*) yet not *Idolatrous* like the *Papists*.

The famous Mr. *Claude* in his Defence of the Reformation Part: 2. pag. 236. speaking of the Difference the Protestants make betwixt the *Papists* and *Lutherans* says, *These latter are in difference with us only about the Point of the real Presence, and about some Questions of the Schools which we cannot yet impute to their whole Body; and as for the rest, they reject with us the invocation of Saints, Religious Worship of Images, humane Satisfactions, indulgences, Purgatory, worship of Reliques, The publick Service in an unknown Tongue, the Merit of good Works Transubstantiation, the Sacrifice of the Mass, the Monarchy of the Pope, the opinion of the infallibility of the Church, and the principle of blind Obedience to the Decisions of Councils. They acknowledge the Scriptures to be the only Rule of Faith, they carefully practise the reading of them, they own their sufficiency, they believe their Authority independant from that of the Church in regard of Men. They distinctly explain the Doctrine of Justification, and that of the use of the Law, and it's distinction from the Gospel, they do not conceive amiss of the nature of Faith, and that of good Works, and as for popular Superstitions, we can scarce find any Reign among them. Would to GOD (sayes he) the Church of Rome were in that Condition, and that we could purchase it at the price of our Blood and of our Lives.*

Calixtus a learned Divine in his Treatise of mutual forbearance and Brotherly

Brotherly Affection betwixt the *Lutherans* and Reformed. Prop. 2 and 75. Sayeth ' When the Enquiry is concerning Union and Reconciliation betwixt the *Lutherans* and *Calvinists*, it is to be considered, whether they have any Capital Errours or Customary Crimes, which do necessarily exclude them from being Sons of GOD and Heirs of his Celestial Kingdom; and if it be not so, we cannot be approved of GOD, if we hate, fly them, and will not hold Communion with them. For if GOD own them as Sons we should love them as Brethren, if he admits them to the Participation of his Kingdom, it becomes not us to exclude them from our Societies, or be averse from them on Earth with whom we shall converse in Heaven. For those whose Errours GOD doth Pardon, it becomes us to Pardon also, and not on the account of such their Errours, to deprive them of Divine Grace nor Christian Communion. I conclude sayeth he, in the Words of the Excellent *David Chitrans*, far be it from me to Condemne these Churches which differ from one another, or for that Cause Judge them fit to be condemned or exposed to Punishments, for I find *Paul* himself, altho' he smartly doth reſel, and doth condemn some Errours of the *Galatians* and *Corinthians*, yet doth he not on that account condemn the Churches of *Galatia* and *Corinth*, but notwithstanding, doth lovingly embrace and Cherish them.

The Learned and Peaceable Dr. *Hall* in his Letter to *Direus* sayeth Thus. Those Articles of Religion in which the *Lutherans* and *Calvinists* consent, are abundantly sufficient both to the Salvation of a Christian Man, and the Establishment of a perfect and solid Peace in the Church of GOD, the Differences which remain among them are such as may not unſely be left to be diſcuſſed in the Schools, but they no ways ſought to violate the Peace of any Christian Breſt, and much leſs of the Church of GOD. And why do we profeſs Christian Charity, if we do pertinaciously reſuſe to indulge the difference of our Brethren from us in ſuch things, when we know that our Benign Saviour moſt mildly tolerated, and ſilently paſſed by more Grievous Errours in his own Domeſticks?

Memorable is that Conference, betwixt *Bucer* *Musculus*, &c. On the one part; and *Luther* *Melanchton*, &c. On the other; held at *Wittenberg* Anno 1536 Wherein *Luther* and his Party, were ſo well ſatiſfied with the profeſſed Explication of the other ſide, (viz. That it was not meer Bread only, but the true Body and Blood of our Lord which is exhibited given and taken in the LORD's Supper, and that truly and not imaginarily only) that they Mutually ſhook Hands, Embraced each other; declaring they received one another as their dear Brethren in the LORD! Great *Calvin* ſaid, tho' *Luther*

ther should call him a Dog or Devil, he would call him a precious Servant of CHRIST.

As to what he cites from the *Dialogue betwixt a Minister and two Elders*, That we Abjure only the Pretender for the present, &c. I Ans. That all the *Jurants* Grant, that in the Oath when they Abjure the Pretender, they only Swear, that they owe him no Allegiance; and when they Swear to Maintain the *Protestant Succession* in the Family of *Hanover*, the full meaning of it is, That they will to their utmost Maintain the just Right of that Family to the Throne in all time coming, and hereby they grant, that if their Lives and Fortunes will preserve King George in his Right, they ought to bestow them; And this is all they think the Oath obliges them to: But if the Question should be asked, what if it came to pass, (which GOD avert,) that the French King or Pretender should prevail by force of Arms; and that neither King George could help them nor they him, what should then be done? No doubt there are many *Jurants* who reckon, tho they could not Swear they are lawful Kings, yet that it were lawful to submit their Necks to the Yoke, as the People of *Israel* were commanded to do to the King of *Babylon*, and to obey them in all Lawful Things; yea, and that they might lawfully Swear this, even as Slaves taken in an unjust War, are commanded to be faithful to their Masters, and if necessity require, may Swear it; and the same holds good, if they be compelled by insuperable power at home.

I must withal take notice, that there is a great difference betwixt consenting to make an Establishment, and submitting to it when it is made. I am very well pleased, that the *Vindicator* hath transcribed so much out of the *Harmony of Confessions*, as shews that the Article of our Confession. viz. That Infidelity and Difference of Religion, does not make void the Magistrates just Right and Authority, &c. was not got put into it by means of some Cavaliers; still remaining in the Assembly; as some Dissenters foolishly alledge, and Mr. Hepburn for many Years scrupled at it.

I could say much from the Principles of *Papists* and their Practices, to evince that they are Destructive, even of humane Society, where the Kingdom is *Protestant*, which will not hold against *Lutherans*; But I will not give the *Vindicator*, a new occasion to gratifie the *Jacobites*, by making a false and Odious paralel betwixt *Lutherans* and *Papists*.

For all the *Vindicator's* Zeal against a *Lutherane* King: I think it would be no hard task to prove from his own Principles, that it is lawful to submit to a *Papish* King set up by Parliament tho' not to set him

up. In pag. 238, he says, *That these who Reformed under Heathens or Papists, were obliged to adhere to their Heathen or Popish Magistrates, even as two Unbelievers married, if one of them turn Christian, that should not dissolve the Marriage;* by the same Rule, tho' a Believer should not Marry an Unbeliever, yet if they do, the Marriage is valid: So if Christians set up an *Heathen King*, the Right will be valid if his Argument be good. I told him before, that when he owns prevailing *Popery*, to have been a sufficient Ground to set up a *Papist*, he is most Cruel to *Protestants*, to think if they fall in a lesser Error, they must want Magistracy.

If there should be an Act made (as he supposes) *That all who succeed to the Crown of Britain should be Papists, or Prelatists, or Infidels*, no doubt it were bad in all its Parts, and ought to be abolished; yea, the least of these, nay if it were appointed, that an *Independent*, (of which Opinion, Dr. Owen and Mr. Sheepherd were) and no other should be King of *Britain*, that also should be abolished; but the *Vindicator* ought to compare neither of these with *Papists* and *Heathens*, or say, that their Right to the Crown, tho' unjustly clogged, is unjust and Illegal.

He gives several Arguments to prove, that *Infidels*, *Hereticks*, or these notoriously *Wicked* should not be set up as Kings, which I grant; tho' I take not *Idolatry* in his Sense, nor *Herésie* either, but if he take them in the ordinary and gross Sense I allow it; and so he and I agree in the Main, for near two Pages, which we use not to do. But if he say, that one of the *Augustian* Confession, or any such like, (for to such I confine myself) may not be chosen when the safety both of Religion and Humane Society requires it, I reckon, that he is much more favourable to *Papists* and *Heathens* than to *Protestants*, for it's plain, that the necessity of preserving humane Society, did warrant the setting up of such; yea, he owns, that the Light of Nature supported them: And if he urge, that *Presbytry* was once Established in *Britain*, and therefore there should be none but a *Presbyterian* King in it; This consequence would make dreadful and Bloody Work. If he urge further, that it was provided once by Law, that we should have none but a *Covenanted King*; I Answered this largely before; I add this further, That he sadly impeaches our *Fathers*, and that Law, when he makes it to bind unalterably, and to Nullify the Right of all Kings that want that Qualification, and he is more severe against all who scruple the *Covenant*, than the Law of Nature is against the grossest *Idolaters*.

CHAP. XVII. Pag. 244

THE *Vindicator* goes on at his usual Rate with great Noise and Clamour for no Cause: He complains, that the *Assembly* prohibits *Prelatick Preachers* to Exercise Discipline, because, it is an illegal Encroachment upon the Discipline of the Church, and that they do not add, because their Exercising of it is against the Word of GOD. If they had added that, the *Vindicator* very probably would have said, it seems they think the Word of GOD will allow the *Curates* to Preach, but not Exercise Discipline. But the *Assembly* know, that Duties are to be timed, so as to preserve and edify the Church, and will not run upon impossibilities to bring *Curates*, to conform to all that the Word of GOD requires them, nor will they expose their Sentences to Contempt without any advantage, when the Delinquents will not be in the least weakned, but rather the Church thereby, and when the Civil Magistrate, will not assist against Law. The *Presbyterians* in *Scotland* bore things an Hundred Times greater than the Grievances we ly under from the Toleration of *Curates*, e're they took the Method used in 1638. Yea, as was said, Mr. *Rutherford* heard the *Curates*, and these Erroneous in Doctrine 1631.

He Comes next to prove, that Ministers have Power of Discipline, and that from several Confessions: But why may not the *Assembly* reckon, (As these Churches also would do) that these who are guilty of such a crying and Destructive evil as *Schism*, tho' they be *Ministers* (which he also allowed the *Curats* to be,) have yet so far forfeited the Right to the Actual Exercise of Discipline, that the *Presbytry* may forbid them of it? and in so doing the *Assembly* does rather too little than too much. Again, all that the *Assembly* hath said, amounts only to this, that if they exercise Discipline, the *Judicatories* Superior to them, should go on as if they had not done it; And surely their Carriage in Mr. *Taylor's* Affair, gives ground to think, that Matters pretended to be discuss'd by them, deserve to be tryed *ab ovo*; for two Ministers to pretend to Absolve and Windicate a third, who was charged with Gross Scandals by the *Presbyteries* of the Bounds, yea not only charged, but actually Convict of removing Land Marks, or approving the removing of them, with other Scandals, by the Deposition of unexceptionable Witnesses, a List of whom was sent to him, and he never objected against them: I say, for them to Determine

Determine in such a Business after a long Process by the *Presbytry* and *Synod*, and after Sentence given, is enough to expose them to the Derision of all rational Persons; And if they have Vindicated him upon Depositions of Witnesses taken by them, what a dreadful work have they made of it, by involving poor People into manifest Perjury? Finally, with what confidence can he pretend, that the Church may not try Affairs, pretended to be tryed by Mrs. *Hepburn* and *Gilchrist*, when they have unwarrantably assumed that Power against the Church in that Affair. When he asks, will they also renew *Baptismal Oaths* and *Marriage Oaths*?

It is a Question, that besites him very well to ask, but it is so Ridiculous to make a Comparison betwixt these and *Oaths* in Discipline, that it is unworthy of further Notice.

As to his Tragical Exclamation pag. 247 (O! but it is Lamentable to behold Acts of *Assembly* so inconsistent with the Word of God, &c. We know by this Time what the honesty both of his Prayers and Exclamations is. If others be deluded we cannot help it.

He comes in the End of this Chapter, to obviate an Objection against their Constituting themselves into a *Presbytry*, from the smallness of their Number, they being sometimes but two Ministers, he pretends to Answer it from Mr. *Gillespie*, *Aaron's Rod*, Book 3d. Chap. 6. pag. 416. To which I answer briefly. There is no doubt but there may be Extreme Cases wherein Discipline may be Exercised by a few, yea what if I should exceed Mr. *Gillespie* in my Concession to the *Vindicator* and grant that one may do it. But I say withal, that it must not be, unless the Causes of Separation from a Church exceed these things, which our Lord and his Apostles counted not Ground of Separation. Mr. *Durham* Wisely saw, that if he condescended on any Extraordinary horrid Scandal, to be Ground of Separation from a Church, People would aggravate and swell ordinary Cases, to make them appear huge enough to parallel that, and if the Nature of it were not such, they would add aggravations, prized at what value they pleased themselves, to furnish the rest of the Weight; this made that Wise Man so shy on this Point. It is just thus in the present Case, our Dissenters by the like means, find any Case to be an Extream Case: If People acted so with respect to other things they would make sad Work. A Man starving may by Violence take away meat from his Neighbour rather than Die upon the Spot. People in a storm, may cast Lots and throw over one, (who will be the Death of them all if he be kept in) rather than all Perish. Yea, it is likly, a Man being about to starve, may eat his Arm, to preserve his Body, hoping that Providence may yet find a mean to

Preserve his Life. If People should draw these into ordinary Cases even where there were considerably severe Pinchings, they would sadly Err. And it is to be observed, that the Favour in these Extreme Cases is to be shewed to the whole Body or Society, rather than a particular Person or Member. Whereas our Dissenters without any extremity, rise up against the Body of the Church even for a mistaken Word. And I am afraid, many of them are so inured to Contention that if they wanted it, they would be (*Pisces in Arido*) out of their natural Element: The *Vindicator* may plead, this is a Groundless Surmise, but it is certain, that these who have been used to cast off all Order, do not easily bear Restraint; and most of judicious People observe, that Division recommends a Man to that Party as Eminent, who was never so before: With a great many, a Minister is never in any great account, till he Divide from his Brethren, and fall out in railing and reproaching of them and the Church; many not only Infirmities and Weaknesses but faults and Scandals will be born with, in one that Divides and crys out against other Ministers; as if Division and railery were so Sacred Things as to Transform folly into Prudence and Wisdom; Pride into Humility; and selfseeking into self Denial, Yea Scandalous Actions, into the most Christian Conversation.

C H A P. XVIII. Pag. 248.

THE *Vindicator* tells us that he comes to Overthrow the *Achillean* Argument of the *Jurants*; from the Oath of Allegiance made to King James the Sixth. It may be *Achillean* for any thing he hath said against it, and no doubt he hath said all he can.

He tells us, that it was appointed to be taken before the *Arch-Bishop* or *Superintendent* of the Bounds, where the Minister Lived, and so they were Episcopal Curates: He talks very big. Well, let us for once suppose the Oath Good and Lawful; It is plain it is of a mixt Nature, against the *Pope*, and for the *King*; and any Minister appointed might Administrate it, as well as the *Covenant*: And a Laick Person might do it also, as many such did the *Covenant* by Appointment. Never any alledged these *Arch-Bishops* or *Superintendents* did it (*virtute Officii*) by virtue of their Office, and must one be a *Prelatick Curate*, who thinks a *Bishop* (suppose him thereby to forfeit his Right to the Ministry, by being a *Bishop*) may execute a Command, in tendering an Oath,

Oath, to defend the King against the Pope, and pay the King all Rightful Obedience, &c.

I must tell him likewise, that it was one of the Terms agreed on by these deputed, that such as got the Names of *Arch-Bishops* and *Bishops*, should have no more Power than the *Superintendents* had and Exercised, till they should be allowed by the *Assembly*. *Petrie. part. 3. pag. 373.* I doubt nothing but they aimed at more, and sinfully took upon them these Ambitious Titles; but their Power was no more than is said.

Mr. *Knox*, had just reason of Indignation at their Ambition, and saw the ills it would expose the Church unto; however, he separate not from Judicatories where these *Arch-Bishops* sat. The *Assem. 1572* appointed the *Superintendent of Fife*, to assist the *Arch-Bishop* when called. *Petrie. pag. 375.* There they went a greater length, to approve even the *Bishops* Superintending Power, than by taking an Oath of *Allegiance* before him. Mr. *Knox* was present at the next *Assembly, August, 1572.* And the *Assembly* unanimously declared by these Titles they did not approve any thing of *Papistry*, or *Superstition*; and wished they might be changed for others less offensive: But probably the *Vindicator* will say, that they concurred so far with these Names and the power annexed, as made them *Curates*. I *Ans.* This is to yeild too much to the *Prelatick partie*: But to stop his Mouth the *Assembly, 1638*, not only approve the *Registers* of these *Assemblies*, as the authentick *Registers* of the Kirk of *Scotland*; but also they acknowledge the Acts of the *Assembly, March 1572*, as Binding Acts, and the Foundation of their own Acts. See *Acts of Assem. pag. 43.* So, tho' our *Vindicator* can easily Stigmatize Mr. *Knox* and many others, as if they had been *Episcopal Curats* (and he is in his Element when he reviles that Way) the *Assembly, 1638*, Did not think the Members of these *Assemblies* were *Curates*, for greater things than Abjuring the Pope and Swearing *Allegiance* to the King before a Nominal *Arch-Bishop*.

But says the *Vindicator*, there was an *Erastian penalty* in the Oath, and therefore none but *Erastian Curates* would take it. I *Ans.* That I have told him before, that this makes not the Oath ill if it be good in it self; and I would ask him, where does he find either *Assemblies* or *Divines* when they were contending against the Court, calling these Ministers to account, or writing against them, for Swearing to *Erastianism*, and requiring *Separation* from them, or Deposition against them? When the *Assem. August, 1573* proceed against *Alexander Gordon Bish. of Galloway*, among other Things, they Libel him, That tho' he was by

Solemn

Solemn Oath, Sworn unto due Obedience to our *Sovereign* his *Regent* and *Authority*; yet he had broken his *Oath*, and joyned with *Rebels*; they never complain, that he had Sworn to *Patronages*, or the like evil *Laws*, that were unrepealed: So it is very evident, that the Church then differed from the *Vindicator*, both in *Divinity* and *Law*; yet the *Vindicator* would assure us, that it is the plain meaning of an *Oath* of *Allegiance*, and common over all the *Limited Monarchies* of *Europe*, to bind to the whole *Laws*. But so much hath been said before, to refute this *Wild Whim*, that all judicious Persons will see the absurdity of it.

C H A P. XIX. Pag. 251.

THE *Vindicator* here affirms, that the last refuge of *Jurants*, is to deny the *Covenants* to be binding. I shewed before, that there are some things Sworn to in the *Covenants*, which the *Vindicator's* Party do unanimously reject; But as to what is Sworn, To oppose in our *Stations*, *Papery*, *Ecclesiacy*, *Erastianism*, *Sectarianism*, *Schism* and *Prophanity*. I see no reason to deny the *Covenants* are binding, even as an *Oath*. And this Answers the whole Chapter.

The *Vindicator* pag. 255, gives an obscure Distinction (without any occasion) of the External and Internal form of Words, and says, that all sound Philosophers hold that Distinction, and Define the Branches of it, as he hath done. I desire he would in his Reply give the true Citations, in their own express Words, out of one or two Authors, that define the External and Internal form of Words, as he hath done.

I might here end this Chapter, for seeing I've owned the Obligation of the *Covenants*, even as an *Oath*, all he says Militates nothing against me. But says the *Vindicator*, If you own the *Covenants*, are you not bound in your *Stations* to oppose *Prelacy*? I freely grant we are, then says he, you are obliged to disown a *Prelatick King* set up: This is his great Drift in this Chapter about the *Covenants*, and hereby he thinks to wound *Jurants* under the fifth Rib: But I plainly deny the consequence, and I proved before, that the *Covenant* is against that *Position*. *Crofton* whom he cites to prove the *Covenants* to be binding, is down right against it. I would here ask the *Vindicator*, that seeing the *Covenant* obliges us to *Presbytry*, and a Hundred Points more, whereof some are weightier than it; (as he will not deny.) And when GOD in his Providence, offers a *Lutheran Prince* Religiously inclined, not *Maligner* of *Godliness*, but an encourager of it, no *Subverter* of our *Liberties* and *Government*, &c.

And

And seeing the *Covenant* obliges me to do the most I can for *Presbytry*, and especially for the whole *Protestant Religion*; will it not be far against this *Oath* of the *Covenant*, to say, I'll rather hazard the *Protestant Religion*, *Presbyterian Government*, *Covenants* and all, than have them protected by advancing that *Prince* to the Government of these Lands? Again, I would ask him, are we not obliged to oppose *Independency*? But will not that be an unlawful Opposition to say, we would rather have the *Protestant Religion* and *Presbyterian Government* to perish, than be saved by an *Independent*? It is to no purpose here to urge the distance betwixt us and *Lutherans* to be greater than betwixt us and *Independents*, for neither of them can be *Covenanters*, in our Sense of the *Covenant*. I ask him further, Suppose three Parties in a Kingdom, *Lutherans*, *Independents*, *Presbyterians*, and all think they are obliged to do what they can, to Extirpate what they judge Errours in the other, yet with Love to their Persons; Yea, suppose them all Sworn to their Principles, to maintain them, and Propagate them, and so far as is lawful, still to endeavour to have places of Trust, filled with these of their Perswasion? May they never therefore agree about setting up a King, till they agree in Principles? Must they suffer themselves to be without Rule, till *Papists* swallow them up, or may they not chuse one that is fittest to preserve them a *Nation*, and preserve the *Protestant Religion*, rather than one that is of their particular Perswasion, that wishes well to their Party, but could do them no Service, nor answer the Ends of Government? If he say, none of them may agree to a King, but of their own Perswasion, without Sin; and if any of them set up another, they must to the utmost of their power endeavour to Extirpate & ruin that King, & the Party which hath chosen him; If he say this, (as he must say it, according to his Sense of the *Covenant*,) then I must tell him, that Wise Men will aver, that this Opinion of his, exceeds the common Size of Error, and is even downright *Madness*: And I cannot vindicate him, till I hear from himself: In a word, his Exposition of that Article of the *Covenant*, is against the Judgement and Practice of the Old *Covenanters*, contradictory to the *Covenants* themselves, to our *Confession of Faith*, Yea, to the *Scriptures*, and obliges us to renounce a part of our *Bible*, and in so far, makes the *Covenant* an unlawful *Oath*, as any may see from 1. Pet. 2. 13. Rom. 13. 1. Tit. 2. 1. See for further clearing of this, *Truths Victory over Error* chap. 23. Quest. 7. Composed by the worthy Mr. David Dickson.

C H A P. XX. Page 257.

HERE the *Vindicator* Promises a plain Demonstration, that the Power of indicting Fasts and Thanksgivings belongs to the Ministers and not to the Magistrates in a Constitute Church, except the Alarm be Sudden, that Ministers cannot be had. We must allow some abatements, when he promises plain Demonstration, or we will deceive ourselves. Well.

Quid dignum tanto feret hic promissor biatu ?

Why, he proves from Mr. Gillespy, That the Magistrate may not dispense the Word, Sacraments, Excommunication, Deposition, Ordination, the worship of God, the Government of the Church, and Cases of Conscience; and so the *Vindicator* concludes the Magistrate may not appoint Ministers to Dispense these and such like Spiritual Things that belong to the inner Man. It is evident that there is no connexion here: The Magistrate may not Preach, but he may require Ministers to do it; And certainly King George does well in so far, in Charging the Bishops to set up none but Men of Piety, Exemplary lives and Orthodox in the Church, there is nothing of Erastianism in that. The *Vindicator*, and his Party can very well tell us, (even tho' they had no Ministers) that we must rule and reform as they would have us, or that we must suffer the utmost of their ire, Separation negative and Positive; but a Magistrate may not appoint us to keep Days of Fasting and Thanksgiving for just Causes. As to what he says from some Scriptures, that Pastors are *seers, Watchmen &c.* And have Power to appoint Fasts, we do not deny that, But Nursing Fathers and Nursing Mothers should foresee Danger also, and warn the Child they nurse to prevent it, and that for Ordinary.

As to what he says from Calderwood, that the Office of Ministers has this as a part of it to appoint Fasts and Thanksgivings, we do not deny that, but the Question is if they have it peculiar to them.

Two of Mr. Calderwood's Arguments, such as they are, make for us. The first is from *Jer. 4.* (Jeremiah he says proclaimed the fast at Jerusalem. But sure he did not set a Day for it: The *Vindicator* reckons Acts of Assembly Cyphers (tho' they both appoint Fasts to be kept and give great and weighty Causes thereof) just because they leave the Day to the Magistrate. We know, that party Expects that in Matters of in-

difference, (as many times it is indifferent whether a fast be kept the first 4th, 10th or 20th Day of the Moneth,) the Church should have a regard to their Weakness; but they may not have that regard to a Magistrate. The second, is from the Example of *Jonah*, *Jonah*, says he, was the Proclaimer of the Fast, and the King of Nineveh interposed his Authority. I am sure *Jonah* did not set a Day for the Fast, as any will see that read that Book to an end. He shews in the third place, that there was not a constitute Church in *Nineveh*, very true, but how had the King that Power, had he it from GOD? and did it belong to him by the Law of Nature? (Sure *Jonah* did not bid him.) There will need a very clear Probation, that such a Power of Calling Fasts ceases, when there is a constitute Church, and that it is not enough, for a King to forbear doing Ministerial Duties, but he must not so much as bid Ministers do them, yea, if they agree to it themselves, he must not so much as determine in a Matter of Indifference and fix a Day; otherwise, he must be reckoned an intruder, and the Pastors Treacherous.

I doubt if Mr. *Calderwood* or any other, can well tell if the *Fasts* and *Thanksgivings* under the Captivity were generally appointed by Prophets and these who bare Ecclesiastical Offices. *Esther*. 9. 20. *Mordecai* establishes the Days of *Purim*, together with Queen *Esther*'s Authority enjoying them v. 31. And what others, the heads of the Captivity might appoint, is not to be now known in such a remote and ancient Matter.

I grant that there is not a different Law for Christians in their vocations, under Heathen Emperors and Christian; but yet Ministers and others must want the appointment of Heathen Emperors requiring them to do Duty, which they should be thankful for under a Christian.

He brings Testimonies from two Confessions, to prove that Ministers should now, and did formerly Cause Fasts to be kept. That is not at all controverted, yet this with what I have spoken to before, is all his plain Demonstration.

The learned Reader will easily discern, that the most of what he hath said, runs upon this falsity; that every thing which belongs to the Ministers Office, is peculiar and proper, as we say *quarto modo*: After his way of Arguing, one may prove a Man to be either a Beast or an Angel as he pleases.

I shall prove in general, that there are somethings which belong to the Office of Ministers, that yet are not Peculiar to them: For this see *Confession of Faith* Chap. 23. §. 3. He, (viz. The Magistrate,) hath Authority, and it is his Duty to take Order, that Unity and peace be preserved in the Church, that the Truth of God be kept pure and entire—and all Ordina-

nances duly settled, administred and observed, yet who will say that these belong not to the Ministerial Office also. It is also added, *That he hath Power to call Synods, for the better effecting these Ends, to be present at them and provide that whatever is transacted therein, be according to the Word of GOD.*

This only is controverted, whether it belong to the Magistrate in a constituted Church. The Assembly at *Westminster* their Mind is clear in it, for they ascribe Power to him to call Synods, for the better effecting of all the things that preceed, and it is Certain that never is a Church so Constitute, but that there is need of some means to preserve Order and Unity in the Church; or some Truth in Danger, some Errour to be guarded against, some abuse to be remedied, or care taken that the Ordinances settled, be duly administred and observed. And they must needs mean Ordinary Synods that he hath Power to call, or they give him no Power to be present at ordinary Synods, and providing that things be done according to the word of GOD; for they make the Power of calling, being present, providing that all things be done according to the word of GOD; of equal extent.

Let us next see what was the Judgment of the Church of *Scotland*. *Afr.* 1647. *Sess.* 23. They Object not one Word against the Magistrates Power, in the 23 *chap.* of the Confession, nor Explain any thing in it, they were not afraid that the Magistrate would call too many Synods. The thing that they apprehended is plain, *viz.* That the Assembly of *Westminster* (*in Statu turbato Ecclesie*) in an unsettled state of the Church being called and Nominate (without any delegation from the Church) by the Parliament, they thought that might be made a Preparative, and that Article of the Confession *Chap.* 23. Seem'd to look that way, as also to favour the voting of such, as are neither Ministers nor Elders in Synods, and that there should not be Synods, without consent of the Magistrate, unless he were an open Enemy. The Assembly of the Church of *Scotland*, lest the Confession should be so understood, would obviate these. They say therefore, that the Magistrate in a Constitute state of the Church, should not call and Nominate the Members, without Delegation from the Church. Now these called by the Magistrate and commissioned by Presbyteries, meet not without any other Call. The Assembly 1638 in annulling the six Assemblies, It is never alledged that their being indicted by the King only, is a Cause of their Nullity; but that the Members were Chosen by the King, in whole or in part: That the Time of indiction was too short and the like. And we find *Sess.* 26. That they appoint all concerned, to send Com-

Commissioners, at any Time and to any place the King should appoint without adding any exception, if there were any Extraordinary Emergent, betwixt and the Time that they had appointed.

When the Assembly 1647 in the End of their Act say, That if the Magistrate withhold or deny his Consent, to the Detriment of the Church, then the Synods may meet *pro re nata*, the Magistrate being first Supplicate for his Consent, and the Reason of meeting told him. Let any judge if they approve of contending with the Magistrate, about the particular Day, if it bring no Detriment to the Church. In a place, where the Gospel is rare and precious, there will be no such quarrels with Magistrates; but among these who love Division above all GOD's own Ordinances, that Lothing of the Gospel, makes them that they never are Satisfyed; for that would bring them from Division to Duty. The *Vindicator* would perswade us, that *Jehosaphat* appointed the fast himself, because he could not have *Priests* soon enough to do it: But they that will quite a part of the Rule GOD hath given Magistrats and people so easily, are very easily befooled: *Jerusalem* was the place of GOD's solemn Worship, the *High Priest* and other *Chief Priests*, besides Multitudes of Others, ordinarily resided there; and the Church had been Constitute before, as is clear from 2 *Chron* 17. and 19. Chap. But you must take the *Vindicators* Word for it, that *Jehosaphats* Action had been very ill done, had he had but a little more Time to do it in.

I would put our *Vindicator* also in Mind, that the most Comprehensive part of the *National Covenant*, was composed by one Minister Mr. Craig, at the Kings Command, and appointed to be sworn by Ministers and others in 1580. If the *Vindicator* say, time would not allow him to wait on the Assembly, which met within less than three Months after, or to call another; (which I see no reason to alledge) yet could he not have called the Presbytery of *Edinburgh*, or Synod of *Lothian*, or as many as he could, to have consulted with; and (which is worse still for the *Vindicator*) tho' the most part of it concerned Religion directly, and Ministers as well as others were enjoyned to take it, the Certification is not that they shall be given up to the Assembly, but to the Ministers of the Kings House, that the King and his Council may take order with them; yet the next Assembly not only owns it a Godly Confession, but orders the Tenor of it to be followed out, according to the Proclamation. This was the way of Discipline in the Church of *Scotland* in these Dayes, and sworn to in that Covenant as any may see in *Petrie ad Annot* 1580 1581. Now, I am sure, that for a King in a Constitute Church, with the advice of one Minister, to Compile a

Confession of Faith, be it as Orthodox as it will, and impose it on a Church and Nation, was a bold step, and that which the present Church of Scotland would not be pleased to have used toward them, but use some resentment or Caution for time to come, at least: And it is certain, the King could have used another Oath, Competent Enough for his own Security, till the Assembly had met, and were there such a Confession made and imposed now, the dissenters would say it had an *Erastian Original*, be it as Good as it would, and would tell us, (which is true) that Compiling Confessions belongs to the Office of the Ministry, in a constitute Church.

The *Vindicator* in the last Section of his Book, gives an Enumeration of some Greivances against the Church of Scotland. I designed to have spoken particularly to these, but I find my self happily eased of that Trouble, by a worthy Person, who hath solidly and judiciously answered all the Greivances, in the first part of the humble pleadings; to which I must refer my Reader, where I perswade my self, he will find abundant Satisfaction, if he read without Prejudice and prepossessions.

I shall only add, How happy were we, if GOD had as little to say against us as the *Vindicator*, and his Associates have, many of whose Grievances were not only lawful, but indispensable Duties; some of them we found might be objected against the *Covenanters* in 1638, and that Mr. *Hepburn* must be attacked with the Church in other of them: And except these of them that were meer Calumnies, the far greatest part consists in this, that the Church will not neglect her present Work, to revive the Controversies among eminently Godly Men, or tho' they word their Acts intelligibly enough, yet do not word them precisely, as the *Pacifcator* would have them. It is evident therefore, that as to the publick State of the Church, it must not be corrupt, when these who want no will to defame it, have found no other thing to object against it, to justify their *Separation*, than what is yet advanced. I dare challenge all our *Separatists*, both upon the Right and Left hand, to shew any Error in Doctrine maintained by this Church, any Corruption in Worship practised by her, any fault in the Discipline and Government Etablised in this Church: (there may be indeed defects and failures in the particular application of the Rules of Discipline and Government; But I defy them to shew it in the Rules prescribed by the Church) And if so, may I not appeal to all judicious and impartial Persons, to the Judgment of all the Reformed Churches in *Christendom*, how unreasonable and

ground.

groundless the present *Separation* from this Church must needs be.

He tells us, pag. 263, That the Party offered at the Conference in *Penpont*, if their Grievances were redressed, they would return to the Church. It amounts just to this, that they offered to do us the same Favour, they would do to the Church of *Rome*, if they will come to their hand in every Point they will join with them: But all the great Things we agree with them in, shall not hinder them to Separate from us *Negatively* and *Positively*, as well as from the *Papists*: And if this be a very Condescending offer. Nay, if it be either just or Charitable, let the World Judge.

No doubt, he is in earnest, when he says, that tho' these Grievances he mentioned were redressed, The *Union* and *Oath* remain. And so he and these of his Party, are where they were. He takes care, that the *Gu'ph* be impassable, that there be no *Union* with the Church, while the *Union* of the Kingdom with *England* lasts, tho' the Church did never approve of it, as her *Protests* bear, but only did, and do plead that the Government may not wrong them farther than the *Union* hath done, yet this must be a Crime, and a Ground of *Separation*, and still they must separate, untill the Church come to be false, to the Trust GOD hath reposed in them, and give up the Management of it to them, who would soon banish the Gospel with their fury, and call it honesty in them when they had done so, and reduced the Land to Darknes and Ignorance.

According to their Principles, if the *Regent* of *France* should give the distressed *Protestants* some Liberty, far short of that (which was a sort of Establishment) they had by the *Edicts* of *Nants* and *Nismes*. The *Vindicator* would tell them, See that in your Address to the *Regent* you call him *Antichristian*, see that you take nothing short of the *Edicts*, see that you press the *Edicts* to be Sworn to by the *Regent*, see that you name all the particular *Edicts*, by which you have been persecuted, and Protest for redress of them all; And see that you be rigid against these who have fallen in an evil Day, tho' it should break you to peices, and tho' these and many other things which must be added, should divest the *Regent* of his Power, and you of your Liberty. But alas! These poor People would be glad of the Crumbs of what the *Vindicator* and his Party despise, and would be glad of Liberty to Preach the Gospel, and enjoy the other means of Grace, knowing it to be more precious than a thousand *Protests* against other Peoples Faults, which in these Circumstances, GOD requires not at their Hands, and which do him no Service, but prejudice his Work and Interest: Whereas our *Dissenters* think, a *Protest*

better than the Gospel, for they would rather have a *Protest* without the Gospel, than the Gospel without a *Protest*. Blest be GOD he hath done great Things for us, and we must not foolishly lose them, when come this length; no more than the *French Protestants* ought to nip them in the Bud, had they a time of breathing given.

The *Vindicator* is as unfit a Man (I think) as any Alive, to persuade People, that his Party is not of implacable Spirits, but would be one in the sacred Bond of the *Covenants*. I've shew'd, that in reality we are more for the *Covenants*, than he or his Party; tho' we do not approve of every thing in the Discipline then Sworn to; yet herein he and we are Equal. As to the Magistrats Authority we've the *Covenant*, and most staunch *Covenanters* on our side, when a Magistrate is set up, tho' not *Covenanted* or disowning it, after he has Sworn it; for Witnesses, let him take the dying Speeches of *Argyle*, *Wariston*, Mr. *Guthrie*, and these who Suffered after *Pentland*, and lived nearest to the Time of the *Covenant*. But shall a Man be thought purged by his own Assertion from Contention, who a little before, had said, that the *Pacificator* maintained that a Church could not convict a Man of *Heresie*, till it gave him saving Grace, when he only said, that Ministers could not confess the *Oath* to be a Sin, till they had Conviction, & the same Judgement of it's Evil, with these who call for Confession? (not to mention the Scores of the like Malicious Cavils, against common Sense.) No, no. The *Vindicator* loves Contention so dearly, he will go a great way to fetch a Quarrel, and will not return without his Errand. But it is no wonder, he trifled so much about Words all along, seeing the great Grievance of all, was at most but a misunderstanding of a Word or Words, and he will not only make the Church Offenders for a Word, but will unchurch them so far, as that none shall hear them, with or without a *Protest*, if he can help it. It is very probable, this Performance may meet with the like Treatment, nor is it possible to foresee where his Cavils will fix; For not only my small skill, but the whole Art of Man, is insufficient to imagine, what absurd Fancies will come into the Head of one, that is resolved at any Rate to find faults, or to make them. But the GOD of Peace, will bruise *Satan* under the Feet of his People at last.

I've now done with the *Vindicator*, and must leave him and his Associates, Mrs. *Hepburn*, *M. millan*, *Gilchrist* and *Taylor* to answer at the Tribunal and Judgment Seat of Christ, for their Schismatical Practices and hard Speeches against His Church in this Land and the Ministers thereof. Only I must at parting put up this charitable Petition to God for them, (which I do from the Bottom of my Heart) *That*

tho

the Lord would in his Infinite Mercy, open their Eyes to see their Sin and Folly, and Convert them from the Error of their Ways; that so they may escape the just Punishment, due to the Dividers and Renderers of the Body of Christ.

I turn me to my Reverend Brethren in the Ministry, I hope they will suffer the Word of Exhortation, at least allow me to be their Remembrancer.

And first I address my self to these in this Corner, who (tho' they've not gone the full length of the others, in a Formal, Direct and Stated Schism) yet have for several Years maintained a negative Separation from this Church: Yea, (which I am sorry to speak) made some bold steps towards a positive Separation; yet because they are not irrecoverably gone, their Piety and Seriousness giving hope, that they will at last bethink themselves and turn to the Way of Order and Peace, which the God of Order and Peace hath appointed in his Church. I shall therefore take the freedom to bespeak them, yea in the Bowels of the Lord Jesus Christ, to beseech them, that they would seriously Ponder and lay this matter to Heart.

Pray Brethren, what occasion is given you for standing aloof and at a distance from us? What ground have you for your Separate Actings? Is it because we differ from you in the Matter of the Oath of Abjuration, judging it lawful while you think otherways? But, is this a Justifiable ground of Separation? (Beside what I've said at large upon this Subject) Consider Brethren, do not you differ from us in this Matter, as much as we from you? Have we not as good ground to Quarrel and Condemn you in this, as you us? What? Will you impose your Light upon us? Must we needs see with your Eyes? Have we not declared again and again, that after the most Impartial Search, we could see no Sin nor Evil in it, nothing against our known Principles? And to this Day we are perswaded of the same, and that more and more. We do not impose our Light upon you; we don't bid you take the Oath while you think it unlawful; we quarrel you not for refusing it; nay we do not so much as bid you approve of our taking of it; we bid you not think or say that we have done well, or not done ill in taking of it. All we crave of you is: Do not Separate from the Church and Ministers of Christ; Do not break the Unity of the Spirit; Do not forsake the Way of Peace and Love; Do not set your selves to ruine the Ministry of Christ's Faithful Servants, (many of whom have the Seal of Christ in the Hearts of their Hearers, and a Testimony in their own Consciences, of their Sincerity,) by your Instilling Prejudices in-

to their Minds against their Ministers, by your drawing away their Flocks from them, by your Baptising and Marrying such as belong to their Congregations, thereby discouraging their Hearts and weakening their Hands, in the Work of the Lord, and greatly marring the Success of their Labours among the People; yea, encouraging many slothful carnal People to throw off all Ordinances and live in a constant Profanation of the Lords Day. This, Brethren, is all we crave of you; and this is a Request, (one would think) Modest enough: And I am sure, a request, which Christ our Common Lord and Master, expects you will grant to your Fellow Servants. If our differing in Judgment and Practice from you in lesser Things, make you think that you warrantably Separate from us; I shall for your better Information, set before you the Reasoning of the Great Apostle *Paul* upon this head, in the 14 Chap. of *Rom.* He spends that whole Chapter upon this Subject, to perswade Christians from unbrotherly Censures of one another, upon difference of Judgment in smaller Things. There were at this Time among the believing *Romans*, as amongst us now, variety of Sentiments in several Things; and their Practice was Correspondently different: Yet does not the Apostle allow them to Despise, to treat one another with Contempt or Scorn, or to cast reproachful Reflections upon one another, much less to Judge and Censure one another, as acting contrary to their Principles and Conscience. On the contrary, he requires that they Receive one the other, not only to free and friendly Converse, but also to Christian Love and holy Communion in their Solemn Assemblies, such Differences as these notwithstanding. Now tho', there must necessarily be a Mistake either on the one or other Hand, and tho' the Church in that Age, had the Advantage both of this Apostle and of several other Inspired Persons, to decide the Case by Authority from Heaven, without the least Danger of a Mistake; yet we do not find it determined for either of the Contending Parties against the other; he does not say who is in the Right and who under a mistake: Nay instead of that, he does most plainly seem to Indulge and Connive at, if not to allow the Difference, the diverse Sentiments and Practices upon both Sides: He does not lay it as a Law upon Christians, that they agree entirely in that which is the Truth in these Things, but says he, let every one be fully perswaded in their own Mind: Let every one act as to these Things, with such a Temper of Spirit, that he may be able boldly and with Confidence to look God in the Face and say, *Lord, my own Heart testifies for me, and thou art my Witness, that I do herein desire to do whatsoever is pleasing to thee; and what to the best of my Understanding*

Understanding I take to be thy Mind and Will. This is the unalterable Law he hath left to the Church of Christ, in all Ages and Generations in such contests as these; not that every one should be of the same Mind, but that every one should Act with an honest Mind and good Conscience towards God in what he doth. And the Apostle presses this with many Reasons; as 1. God who is the Judge receiveth Men into his Favour, notwithstanding of their Differences, therefore they ought not to cast one another out of their own favour. v. 3. Sirs, I dare say the differences that are amongst us, will no way influence the Judgement of Christ concerning us, if we carry it Charitably one towards another; both Parties if they be truly serious and devoted to him, he does and will equally receive as he did the *Jewish* and Gentile Christians of old, whose differences were not only equal to, but greater than ours: And what shall not we receive one another? shall we Judge and despise and contend with one another, so that one house, one Church shall not be able to hold us, when we are sure that one Heaven must at last. 2dly, That we've no competent Authority to impose our Judgements upon others. v. 4. Your Brother is anothers Servant and not yours, therefore you ought not to make your will and Judgment the Rule of his, since GOD can, and will keep him in Service, and from dangerous Falls as well as you. 3. We must all be accountable to a common Lord, and have thereupon work enough of our own to do, and therefore ought not to make others accountable to us: We have none of us Dominion of our selves therefore not over others: neither v. 7. We have a LORD who dearly purchased the Dominion over us, and before whose Tribunal, we must all give an account of our selves. v. 8. 9. 10, 11, 12. 4. By the sad Effects of the contrary Practice, for by our uncharitable Judging and Censuring one another, we break the Rules of Christian Charity; grieving, and endangering the Souls of our Brethren, v. 13, 15. We expose these good things wherein we agree unto Reproach, v. 16. We prejudice the great Things of the Kingdom of GOD. Righteousness, Peace, joy in the Holy Ghost. v. 17, 18. We hinder the Peace and Edification one of another. By these and several other Arguments; does the Apostle press this great duty of Christian Forbearance.

And O! What a peaceful blessed State would such a temper of Spirit introduce among Men, if every one were of the Mind the Apostle here industriously seeks to propagate? what a happy world would this be? Here would be no Biting, no Tearing, no devouring one another; here would be no cunning little Methods and Arts used, to undermine, to supplant, to ruin and destroy one another, to sink the reputation

tion of one Party, and set up another: We should have nothing of this kind known or heard of among us, but every one would consult his Neighbours Good: We would not look upon our own things only, but every one also upon the things of others: We would not seek our own things, but the things that are Jesus Christs. Every one would rejoyce in the Light, the Grace, the Wisdom and success of others: every one would study to strengthen each others Hands, to encourage and bear up each others Hearts, and joyn their united strengths and labours together, if by any means the Interest of Christ might be promoted.

There would be no mutual Jealousies, Envyings, evil surmises, Suspicions and hard thoughts of, or bitter Reflections upon one another, but each would esteem others better than themselves, and in Honour prefer one another, and every one would strive to exceed each other, in the Exercise of Most warm and fervent Charity among themselves.

I Expect, The Brethren I deal with, will reply: Are not you wanting in this Christian Temper as well as we? Why do you not bear with us as you would have us to do with you? do you not reflect upon us, because we have withdrawn from you? Yea, do you not Procces and threaten to depose us for it? Is it equal to bind heavy Burdens upon us and not touch them with one of your Fingers? I Answer we are heartily willing to mete out the same measure to our Brethren, that we would have them to mete out to us. We don't Censure or reflect upon them because they differ from us in the Matter of the Oath or any other thing of a like Nature, but because they tear and rend the Church of CHRIST and obstruct the Edification of Souls by their unseasonable venting their Differences. *There are some differences (says a learned and Godly Divine) which at first Sight do not appear very dangerous, but might seem very tolerable among good Men, yet being turbulently, unseasonably, and without all Temper and moderation vented, evidently, upon no other design, but to kindle flames and foment Divisions, and can be of no use in the World, but to gratifie the Common adversary and help forward his designs. These differences (says he) tho' they might be Born with in themselves, yet cannot, in their Consequents being so very destructive to Edification* It was a small thing one might think to say, I am of Paul and I of Apollos, and for one to think such a Man a better Preacher than another; yet when it beginneth to rend them and make Factions in the Church, the Apostle will not forbear it. However small the Differences be, if they be improved to rend and divide the Church, they ought not to be altogether forborn. Paul bids us Mark such Men and take heed of them. *Rom.*

16. 17. And he himself would not give place to them so much as for an Hour. *Gal. 2. 5.* Indeed great differences that do not entrench upon the Foundation and do not corrupt Faith and a good Life in the essentials of Christianity, if they be not improven to the rending and dividing of the Church, may be born with; but the least differences when thus wofully misimproven, must not, cannot be altogether forborn. I leave it to the Consciences of our Brethren to make application of this.

But they le may be say, It is matter of Conscience with us, we are acted by Conscience in this Matter; sure, Conscience is a tender thing and must not be medled with. *I Ans. 1st.* Conscience is indeed a tender thing, and as Men must take heed how they offer Violence to their own Consciences, so to the Consciences of others, it being such a thing as is not subject to any Creature in Heaven or Earth, but only to GOD himself; yet for all this Men must not be let alone, tho' they pretend never so much Conscience for what they do. *2^{dly},* You had need be very sure that it is truly and purely Conscience that Acts you: The Heart you know is very deceitful and apt to impose upon the best of Men. A Man that Acts from Conscience in one thing, should Act from it in every Thing; Now is it not pity, that Men who seem Strict and tender in other things, are noways tender of rending the Body of Christ. Again a Man who pretends Conscience in a Matter debated among learned and holy Men, should behave himself Meekly, Humbly and Submissively towards his Brethren in other things, that thereby he may shew to all, that it is not from any wilfulness, but meerly from the Tenderness of his Conscience, that he cannot go the length his Brethren do, whom yet he highly esteems: But if a Man behave himself proudly, turbulently and Contentiously, I've Reason to fear, that there is something else than Conscience in it, for tho' an erring Conscience make a Man tenacious of his Opinion; yet it does not put him upon proud, turbulent and contentious Behaviour. *3^{io}* Suppose a Man be truly acted by Conscience, and does plead his Conscience, yet sure he may be required to give an account of his Conscience: It is not enough for a Man to say, his Conscience moves him to such a thing, or restrains him from such a thing; but he must give an account of the Grounds and Reasons upon which his Conscience goes. The Apostle *1 Pet. 3. 15*: Requires us to give to every Man an Account of the hope that is in us and that with meekness. It is against the Light of Nature and the Principles of Right Reason, for Men in a Society to do what they list without being accountable to any body. Yea I owe sa-

tisfaction to the meanest Christian that requires it in a due way, and they manifest but little Conscience who refuse it, especially to the Judicatories of Christ's Church. 4thly Tho' Conscience be a tender thing; yet after due Patience and Lenity hath been exercised, and all Rational and Scriptural Means are used to reclaim the Man who is acted by his mistaken Conscience, If his Opinion and Practice be not consistent with the Peace and Edification of the Church, but destroys and utterly overthrows it, this Man, be who he will, may be restrained and cast out of the Church: If Poison be got into a Venice Glass and it cannot be washed out, the Poison and Glass too should be thrown away.

O but say you; We have Right and Truth upon our side, It is for the Truth that we Contend, and we are bid contend earnestly for it. *Ans.* 1st, Be sure it is the Truth you contend for, are not your Brethren that differ from you as much perswaded that they have the Truth upon their Sides. 2dly it is Truth that you contend for, but is it a Truth of that Nature and Consequence as to hazard the Peace of the Church: sure tho' no Truth must be denyed, yet many Truths may be forbore, as is plain from the Apostle *Paul* in the matter of Meats and Days. *Erring Cyprian* is far more commended in Church History for his forbearing to press his opinion, than *Orthodox Stephen* for his violent asserting the Truth, to the prejudice of the Churches Peace.

O But GOD's Glory is at the Stake, and this makes me so Zealous in it. *Ans.* 1st, Be sure it be so, for it is a Dangerous thing to engage GOD's Glory in our Sinful Passions. It cost the *Holy Moses* dear, when in great heat against his erring Brethren he brake out unadvisedly with his Lips, *Numb.* 20. 10. But 2dly, Be it that you sincerely aim at GOD's Glory; yet sure, GOD hath no need of your Humour and Intemperance to promote his Glory: As his Truth has no need of your Lie, so his Honour needs not your Passions. *Jab.* 13. 7. 8. Gods Glory must be promoted by means of his own appointment, and I'm sure Division and Separation from CHRIST's Church is none of these, but of Mans sinful and foolish devising.

Suffer me yet further, my dear Brethren, and all of you my beloved Readers, who thro' Mistakes and Prejudices have withdrawn from the Communion of this Church, suffer me I say, to press you to that great Gospel Duty of *Peace, Love and Union*, notwithstanding of our Differences. I beseech you Brethren, by the Name of the Lord Jesus Christ, that there be no Divisions among you. Knowing the Terror of the Lord we perswade Men says *Paul*. Knowing the great Importance of this Matter to the Glory of GOD, to the good of his Church, the Con-

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version and Edification of precious Souls, for whom CHRIST dyed, and your comfortable appearance before the Judgment seat of CHRIST, I shall beg leave to plead importunately with you, for Peace and Union in the LORD.

First, I would plead with you for your *Fathers sake*, that you would study Unity and be at Peace one with another. For GOD's sake. D. B. let there be no Divisions among you. Dare any of you refuse the meanest Beggar an Alms when he seeks it of you for GOD's sake, when it is in the Power of your Hand to give it? And will you be so hard hearted as to refuse the GOD of Heaven your Holy Father this most Reasonable Request, that you would be at Unity among your selves? search the Scriptures, Sirs, and find any Duty if you can, more peremptorily commanded, more highly commended by GOD your Father, more frequently pressed by his holy Prophets and Apostles than this. It were Endless to give you all the strict Commands of the Gospel to this Purpose, without Obedience to which we are not real but nominal Servants to GOD pretend what we will. Would not the *Rechabites* drink Wine, because their Father *Jonadab* forbade them? And shall we who profess to be the Children of GOD drink of the Waters of *Massah* and *Meribah*, Strife and Contention, when our Heavenly Father forbids us? Had the Commands of *Jonadab* so great Weight with them, and shall the Precepts of the GOD of Heaven have so little with us? durst not Prophane *Esau* Avenge himself upon his Brother *Jacob*, lest he should grieve his Father *Isaac*, and shall not we be much more tender of displeasing our Gracious Father, by disagreements and molestations one of another? For your *Fathers sake* then, let there be Peace and Unity among you who are Brethren.

Secondly, I would plead with you for *Christ's Sake*, that you would be at Peace one with another, for the sake of your dear Lord and Master, of your dying Friend and Brother, that you put away Strife and Contention from amongst you. Methinks if any thing prevail this should, especially with Ministers, who so frequently press this Motive upon others, and take it ill to be said nay. O! will not an Exhortation, that Woo's you for Christ's sake move you. It is the solemn charge Christ gave his Disciples, when he was leaving the World. *Job. 13. 34, 35. A new Commandment I give you, that ye love one another*, and see how he presses it, *as I have loved you*.— O! Sirs, what may not the love of Christ command you, if it were to lay down your Lives for him, that loved you to Death, would you deny it? And shall not this his love perswade you to lay down your Strifes and Divisions? Yea, this is not only the Charge,

but the dying Charge of Blessed Jesus: Christ was now making his last Will, and among other things, that he bequeaths his Disciples, he takes this Command, as a Father would do his Seal-ring off his Finger, and gives it to them. Now dying Charges are commonly received with the greatest Veneration, and Men whatever they neglect, will be sure to fulfill the Will of the Dead. Thus *Josephs* Brethren plead with him, *Gen. 50. 16. Thy Father commanded, saying, Porgive the Trespases of thy Brethren*, and this presently prevailed. *V. 21. So plead I with you. Dear Brethen, your Brother, even blessed Jesus commanded, before he dyed, your Dead Freind, even Jesus, left it as his last dying Charge upon you, and will you not fulfill the Will of the Dead.— For Christ's sake then, be at peace one with another, and let there be no Divisions among you.*

Thirdly, Let me plead with you for the sake of the *Holy Ghost*, who is the Spirit of Peace, that you would be at Peace one with another; Even that Spirit, whereby you are sealed up into the Day of Redemption; that Spirit, who is the Author of all the Ministerial Gifts, and Christian Graces you are blessed with; that Spirit which hath enlightned you, that hath revealed the great Mysteries of GOD, of Christ, of Eternal Life unto you; that hath drawn your Souls to Jesus Christ; that hath comforted them with the Consolations, that are more to you than ten thousand Worlds; that strengthens you to Duty, that helps you against Temptations, that carries you thro' Difficulties, and enables you to rejoice in Tribulations; that Spirit, which is an Earnest to assure you of God's Electing Love. For the Sake of this good Spirit of God, let all Strife, Contention and Division be done away from among you; otherwise, you Greive, you quench this good Spirit; you provcke him to depart from you, to take away his Gifts and Graces, to withhold his Aid and Assistance, his Comforts and Consolations from you. I obtest you, Therefore, by the *Holy Ghost*: Yea, I am bold, solemnly to adjure you, by the Holy undivided Trinity, *Father Son and Holy Ghost*, that you follow the Things that make for Peace, and whereby the Church may be Edified.

Fourthly, Let me plead with you, for the Sake of Christ's Church in this Land; For *Zions* Sake let me plead with you, to lay aside your quarrels and Contentions: Hath not our Blessed LORD told us, *That Division is the Ruin of every Society. Math. 12. 25.* And doth not reason tell us the same: Yea, doth not fatal Experience convince of this? Ah, how many famous Churches have been Ruined by their intestine Dissensions and Divisions? And hath not GOD set up a flaming Beacon to us in this Church, that we should keep off this dangerous Rock of Division? It was by this our famous Church was ruined formerly. It was these brought

brought in the *Prelatical Tyranny*, which was likely to have ended (if Mercy had not prevented it) in the damnable *Idolatries* of *Papery*. And will we not take Warning? Shall we be so Mad as to split twice upon the same Rock? Will we yet again ruin our selves with our own hands, and do our Enemies work for them? Will we our selves pull down the Walls of our own security, overthrow the Glorious Fabrick of this Church, overturn the beautiful Reformation, beat down the Carved Work of our Sanctuary? Shall Ministers who should dye in defence of GOD's *Ark*, open a Gap to let in the cursed *Philistines* to take it Captive? Sirs, Tho' GOD hath most Mercifully and Wonderfully defeated our Enemies, yet they are not destroyed; The *Canaanite* is both without and within the Land, who continually Plot the ruin of our Church, and will leave no Stone unturned to effect it. Therefore Dear Brethren, as you tender the safety of this Church; as you would faithfully keep that Sacred Trust committed to you, the Doctrine of the Gospel, and the Government of the Church, and transmit them uncorrupted to the next Generation, defeat the designs of your Enemies, disappoint their Expectations, by your cordial uniting together. Sirs, if the Church of Scotland be again ruined by the Division of Ministers and Professors, it must fall unpitied, and ly eternally in it's Ruines, unless a miracle of Mercy raise it up. But Wo will be to that Man, who shall have a hand in so great a wickedness, as the ruin of this Church: It had been good for him he had never been Born: GOD hath said, *He that sheddeth the Blood of Man, by Man shall his Blood be shed; sure then, he that sheddeth the Blood of Churches, by GOD shall his Blood be shed.*

Fifthly, I might plead with you for your own Sakes, Live in Peace and Unity. In this lyes your own safety, as well as that of the Church: And in this you will find abundant Peace and Satisfaction in your own Breasts here, and a comfortable appearance before the Tribunal of *Jesus Christ* hereafter.

Sixthly, I might also plead with you, for the sake of your Dear People. O! your Divisions are running to them, they confound, perplex and distract the Weak; Sadden and greive the strong; disgust the Carnal, and banish them from the Ordinances! harden the wicked and Exceedingly stop the way to their Conversion: No better way to bring Men in to Ordinances than Love and Unity among Ministers and Professors. This is the Cummin Seed that would draw Souls like *Doves* to the Windows. This is the Gold to overlay the Temple of GOD, to make all in Love with it, that look into it. Every one is afraid to dwell in a House haunted with evil Spirits, and hath Hell a worse, than the Spirit of Division.

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 tion? O! Sirs, agree together, if you would have Christ's Church to flourish and increase. See, what is said in *Acts*. 2. 46. 47.

Seventhly, I might finally plead with you for the *sake of Posterity*: They are embarked with us in the same Vessel, and are likely to be sunk with us if our Divisions continue; and sure, this must greatly affect any considering Person, that our Divisions should not only provoke God, to deliver his Ark into his Enemies Hands, and Deprive us of the Gospel; but that our poor Children and Posterity who have been faultless herein, should be left to Live in Egyptian Darkness. O who can think without the tenderest Remorse, what the rising Generation may be brought to by our Bitter Contentions. Wherefore, (My Dear Brethren) to recapitulate what hath been said. If you be the Sons of the GOD of Peace; Servants of the Prince of Peace: Temples of the Spirit of Peace: Professors of the Gospel of Peace: If you be Citizens of *Jerusalem* the Vision of Peace, and hope to come to Heaven to enjoy an Eternal Sabbath of Peace. If there be in you any Consolation in Christ, any Comfort of Love, any Fellowship in the Spirit; Let it be your care, to walk by this Rule of Peace, and Love, Unity and Unanimity: And if you walk by this Rule, Peace shall be on you; yea the Peace of God, that passeth all Understanding shall be in you and shall keep your Hearts and Minds throw Christ Jesus.

I shall in the next Place with all Humility and Respect, offer a few advices to my Reverend Brethren, especially in this Corner, who endeavour to keep *The Unity of the Spirit in the Bond of Peace*, and whose Souls mourn in Secret Places, for the Divisions that are among us.

I. Let us be seriously impressed and deeply affected, with the sad stroak, wherewith our Holy and Just God hath sorely smitten us, in these woful contentions and sad Divisions that are amongst us. Sure, these are not arisen from the Ground or sprung from the Dust; they are not come by guess or meerly from the corruptions of Proud, self seeking, Giddie People, no, no.

There is a higher Hand in them: Our Holy God is Angry at us, our Father is displeased. Ah, he hath divided us in his anger and mingled a perverse Spirit among us: If ever there was a *Judicial* Division among a People, this amongst us seems to be such, having all the Characters of such a terrible stroak, not only in the *Rise* of it which is very unaccountable, but especially in managing and carrying of it on; which is done by some, with that Violence & Eagerness, as if the whole of Christianity lay at the *Stake*. It becomes us therefore to look upon this

this Stroke, as coming from God and as a sad Symptome of his sore displeasure. And we should be deeply affected with it, even as much, as if the *Pestilence* or *Plague* were raging among our People. Is not our Holy God (as worthy Mr. *Durham* Expresses it) "spitting upon our Faces, rubbing shame upon us, threatening to make us Despicable, to blast the Ordinances in our Hand ——— to break down the *Hedges*, to let in the *Boar* and *Wolves* to spoil the *Vines*; yea, quite to remove the Candlestick from us? O Sirs! This is no light Matter, it is a Wrath speaking Dispensation.

II. Let us seriously search and enquire what in us hath provoked God to afflict us with this sore Judgment. Ah! we are very ready to lay the blame upon others and to put it from our selves: But we should be rather saying with the Disciples, *Master is it I.* It is to be feared upon an impartial search, that there are few of us to cast a stone at another: Whoever have the Sinful active hand in beginning and carrying on this *Plague*, we have provoked God to permit it. Let us try therefore in what terms we stand with God with respect to our own State: Oft do Breaches among our selves begin here, at distance with God; and because of untenderness and unwatchfulness as to this, God is provoked to permit sad Estrangement and Alienation among Brethren, to make them sensible of this Evil of neglecting to keep up Communion with God. Have we wrestled at the Throne of Grace for our People, their stability in the Truths and Way of God? Have we with that due care and concern, warned them of the dreadful Evil of Division? Have we been suitably affected when this *Plague* broke out in neighbouring Congregations? Have we sympathized and born Burden with our Brethren under this sore Affliction? These should be searched, because (as Holy Mr. *Durham* says) there is a congruity of Justice that such Sins should be punished with such a *Rod*.

III. Let us deeply and seriously humble our selves before the Lord for these Sins, which upon search we've found has had Accession to this sore stroke. Let us sincerely and unfeignedly repent for what we've found a miss, either in our inward frame, or outward Conversation towards God or our People; and let us use our utmost endeavours for recovering and restoring our selves to good Terms with God throw Jesus Christ. Ah! nothing (as the Pious and Judicious Mr. *Ferguson* says) will unite us till we unite in God: A common Cause and common Interest will not unite us, yea, a Furnace will not unite us; no bonds will cement us, till we be one in him who is the cheif Corner Stone in whom both sides of the Building meet.

IV. Let

IV. Let us now endeavour (in a particular manner) to shew our selves, *Workmen that need not be ashamed, and to be an Example of the Believers, in Word, in Conversation, in Charity, in Spirit, in Faith, in Purity.* We should now (if ever) be singularly serious, and eminently Exemplary, as to all Christian Qualifications in our carriage, in all Ministerial Duties in our Pastoral Office: There is great need of singular tenderness and watchfulness in the whole of our Carriage. O! Brethren, let us approve our selves to GOD and Man, in our Masters Service, and by Piety, Painfulness, Powerfulness in the Gospel, convince gainsayers, stop the Mouthes of these that speak evil of us. *And O! let us walk Circumspectly, for the Days are Evil.* We should now not only abstain from Evil, but from every appearance of Evil, the least Trip of a Minister will now be Notic'd and improved, to the encouragement and hardening a People in their Opposition against Ministers, and the Ordinances in their Hands. Wo to that Minister, that shall now by their Scandalous Carriages, lay *Stumbling Blocks* before Souls, and thereby confirm them in their sinful divisive courses; Sure such will have the Blood of these Souls to account for, unto God.

V. Let us seriously consider what may be the Enemies great design against the Church at this time. *Satans* cunning and subtilty is known to all serious Christians, and sure Ministers should not be ignorant of his Devices, but should be searching into them, and guarding against them. Now *Satans* design seems to be evidently to cast all into confusion: He hath (blessed be GOD) been baffled in his attempts, to overthrow the Church, by open Violence; He hath been disappointed also in his attempts, to corrupt the Doctrine of the Gospel, and deprave the Worship of God amongst us: Therefore as his last and forest *Onset*, he endeavours to thro' all into disorder and confusion, and hereby gain both. Like a cunning *Warriour* he labours to raise a *Mutiny* among the Force that should oppose him, that while they are contending one with another, he may carry his Point. Now, this being *Satans* design, we would guard against every thing that may tend to promote it: Yea, we should forbear such Things, which are in themselves just and lawful, if they tend to the furtherance of his Design. E. G. The venting of some Truths may be forborn, if it have a Tendency hereto; For seeing all grant, that the venting of some Truths, sometimes is unseasonable, and so for that time may be forborn; And seeing it is plain, that nothing makes venting Truths more unseasonable, then when it is known, *Satan* will make a bad use of it, to throw all into confusion: Therefore how much better were it for Ministers to forbear the venting

of

of Controverted *Truths*, that concern neither the Conscience nor the Practice of their People, than by unseasonable venting of them, to heighten their ferment against Godly faithful Ministers. But further to guard against this *Device* of Satan, Ministers would watch against these *Erroneous Opinions*, that tend to *Disorder* and *Confusion*. There are several *Errours*, that gain Ground among us exceedingly in this Corner, which our *Dividing Teachers* endeavour with all their might to rivet in the Minds of their Followers. 1st, That it is unlawful to give or Swear *Allegiance* to a *Protestant King*, because he is not of our *Opinion* in all Things, but differs from us in some *Points* of Religion, or hath not taken our *Covenant*; altho' he hath solemnly *Covenanted*, and Sworn to Almighty GOD to Rule according to the Word of GOD, and the Laws of the *Land*, and to maintain us in our Religion and Liberties. This is an *Errour* contrary to the Word of GOD, to our *Confession of Faith*, to our *Covenants*, and to the constant Practice of our Fathers, in the time of the *Covenants*, and since: Yea, contrary to the Principles and Practice of all Reformed Churches in the World, since the beginning of Christianity. An *Errour* that is most dangerous, Sapping the very Foundation of all Government. 2^{dly}, That People ought to Separate from a Church, a *True Church of Christ*, which maintaineth the *Truth* of Doctrine, according to the Word of GOD, and our *Confession of Faith*; which Worshipeth GOD according to his Appointment, without *Idolatry*, *Superstition* or *Humane Inventions*; which owneth and Maintaineth the *Government* and *Discipline* of the Church Instituted by our Lord Jesus Christ, and which requireth nothing of her Members as conditions of Communion, but what Christ requireth in his Word. Now for any to Maintain, that People ought to Separate from such a Church, meerly for Failures and defects in the particular Application of the *Rules* of *Discipline* and *Government*, or for Personal Faults, that affect not the Office of the Ministry, nor the Ordinances Dispensed by Ministers, how dangerous is this, and how destructive to the Peace and Unity of the Church. 3^{dly}, That it is unlawful to join with these in Ordinances or Judicatories, who have been guilty of sinful Compliances, or what they are pleased to think or call. Such, till they confess the same. 4^{thly}, That if a Man be Godly, he ought not to be censured for *Opinion* or *Practice*, which he owneth or Practiceth from Grounds of Conscience, tho' they tend never so evidently to the Renting of the Church. 5^{thly}, That no *Submission* is due to the *Sentences* or *Censures* of the Church, when they are thought *unjust*. 6^{thly}, That there is no special Tye upon a People to countenance the

Ordinances in that Congregation whereof they are Members, but may go where they think they are most Edified.

These Sirs, are Errours, and might easily be made appear to be so, to the meaneſt capacity; And they are Errours, that tend to put all in Confuſion, that cut the Throat of Peace, and make it for ever *deſperate*; Therefore Miniſters had need guard againſt the firſt *Buddings* of them in their People.

VI. Let us take all care to inſtruct our People in the Fundamentals of Religion, and inſtill into them ſolid and Subſtantial Principles. In Times of Difference, it is the ſad Snare and Temptation of many People, that they are diverted by controverted Matters, from minding the great and Subſtantial Points of Religion, and the main Duties of Godlineſs: Therefore to take them off from theſe doubtful Diſputations, they would be inſtructed in the great Truths of the Goſpel. It may be, this will not be ſo pleaſing unto many, who like to hear rather Points of preſent Difference and other Things, which are Extrinſick unto Subſtantial Godlineſs inſiſted upon: But I am ſure, they will be more Edifying, and this ſinful humour in People, ſhould not be cheriſhed but checked, for it hath done much miſchief. And (next to the great Truths of the Goſpel Faith and Repentance) there are two Things our People want much to be informed about, *Theſe are the Terms of Church Communion, and due Subjection and Obedience to lawful Magiſtrates*. It's viſible, how ignorant our People are of theſe; Yea, how Erroneous they are in theſe Points, what ſtrange miſtaken Notions have they about them: And it is as viſible what a Source of miſchiefs and Confuſions, Ignorance and Miſtakes in theſe Points is, and what a Reproach many, by their wild and Extravagant Notions and Corroſpondent Practices as to theſe, have brought upon Reformed Chriſtianity. Therefore it would be the care of Miniſters to ſtudy theſe Points cloſly themſelves, and teach them diligently and ſolidly to their People: If we had been well Principled in theſe Points, much of our Confuſions had been prevented. I wiſh we be not much to blame for our Negligence herein. There has been a Shyneſs and a Loathneſs to dip upon theſe Points, for fear of diſpleaſing People, and loſing them: But I'm of the Mind, if we had been more faithful, in inſtructing them Prudently in theſe Matters, we had keep'd more of them, and a better Conſcience to Boot.

VII. Let us Endeavour Prudently and wiſely to keep up our Authority among our People, we ſhould keep our own Places, be our Peoples Guides, and not let them be ours: We abhorre an Eraſtian Supremacy, let us not Crouch under a Popular Eraſtianiſm: Let ne-

ver Popularity be our Snare, let us deal tenderly with our Peoples Consciences, but not humour them in their Conceits and Follies. Clap not their Heads in their Errours and Irregularities: spare not to rebuke them with Discretion and authority, and if it anger them, better anger them as GOD: Errour and Division are as Dangerous to their Souls as Scandalous Sins, and the one ought to be reprov'd as well as the other. If you let them turn *Dictators* and *Leaders* to you, your well Days are done. If you go 19 Steps with them and not the 20th, the upshot is the same as if you had not gratified them at all. O be tender of their Consciences, but not by servile Compliance but Clear Conviction and solid Instruction; and be sure to be deny'd to their Applause and dead to their Censure.

8. Let all of us be much taken up in serious and solemne addresses to the GOD of Grace, who only can make up our Breaches. This as things now stand (if not the only) is the most hopeful Mean: It is from GOD's anger and Wrath, when an Evil and Contentious Spirit is among the Prophets, as well as when he sends a Lying Spirit among them. When the Temple was to be destroyed, the rending of it was a Prognostick of it's Defolation: When GOD will unchurch a Church, commonly Divisions are the Antecedent Causes of it, and therefore it becomes us to beseige Heaven and Beleagure the Throne of Grace, that *That GOD who hath wounded may heal us. These Devils of strife and Division will be driven out no otherway but by Fasting and Prayer.*

I shall in the last Place, offer some Advice to Professours, especially in this Corner, whose Lot in the Providence of GOD is cast in such a Place where a dividing Spirit Acts it's Game, and thereby are expos'd to manifold Snares and Temptations. Suffer me dear Friends, to propose a few Counsels unto you. I hope you shall not find them dissonant from the Mind of Christ, nor find Cause to refuse to follow them as causing to Err.

1st, Be not too much stumbled or offended at the Divisions which are among us. The Apostle would not have us think it strange concerning the Firy Trial he means there of Persecution. The fierce Contentions amongst us are another fiery Trial. We should not think strange of this neither, as if such a thing had befallen us, that never yet besel any: I think indeed all Circumstances considered, it is very hard to find a Parallel, yet the Church in all Ages hath been sorely afflicted with Divisions. If we well consider the angry Contentions betwixt the Eastern and Western Churches about the Time of keeping Easter. The sad differ-

rences between the *Roman* and *African* Churches in the Business of Re-baptization, in the Days of *Cyprian*; yea the hot Contests that were at the famous *Nicene* Council: And if we remember, the doleful Contentions between *Chrysostome* and *Epiphanius*, which brake out into mutual imprecations, the one wishing that the other might never go home alive, and it fell out to both of them as each one had wished to the other: The contentions between *Jerome* and *Ruffinus* were very Bitter, yea many times was there very hot Contests betwixt *Jerome* and *Augustine* himself: yea, to come nearer home; If we consider the Differences that were between famous *Ridley* and *Hooper* both Martyrs in Queen *Mary's* Reign, yea, between the *English* Protestants in Exile at *Frankfort* for true Religion. And who can recount without Grief of Heart, the bitter Animosities betwixt *Luther* and *Swinglius*, *Ocolampadius* and *Carlostadius*: yea or these in our own Church in former Times, between Holy and learned Men *Pretestators*, and Publick Resolutioners, Indulged Men and not indulged. Nay above all, when we consider that a *Barnabas* and a *Paul* had their contention *Acts* 15. 39. And a *Peter* and a *Barnabas* had their Dissimulation *Gal.* 2, 12, 13. I say if we consider these things we've no Reason to think strange of them or be stumbled at them. We are apt to prefer and cry up former Times, and always to think the present Time the worst: But if we compare the Time we live in, with former Times of the Church, we will find Truth in that which *Solomon* says: *Ecc.* 7. 10. Say not thou what is the Cause that the former Days were better than these; for thou dost not enquire wisely concerning this.

II. Take heed of making a bad use of the Divisions that are among Ministers and Professours. GOD in his Holy Justice permits Divisions to be, that wicked Men and carnal Professours may stumble at them and break their Necks upon them. There are three sad and cursed uses some make of our Divisions. 1st. To give up themselves to a Spirit and course of looseness, they are ready to cast at all Religion, Because (as they call it) there are so many Religions. It is a Lawless Time as they think, and therefore they cast off all Bonds and Restraints, not only of Church Discipline but of Conscience also; ah, how many in this Corner have taken Encouragement from our Divisions to cast at all Ordinances, to profane the LORD's Day, to lay the Reins upon the Neck of their Lusts and indulge themselves in all Debaucherie, yea to live rather like Atheists than Christians. 2^{ly}, To blow at the Coal and add Oyl to the flame, by whispering or Tale-bearing, by venting the real or apprehended Faults of Ministers, endeavouring thereby to make them

them Odious: This is a base unchristian and uncharitable Use. ^{21^{to}} to take occasion from these Differences to rejoyce, that Ministers are set together by the Ears. a woful use, thou rejoycest in that which is GOD's dishonour, the Godly's weight and the Gospels shame, and thou may fear that GOD will rejoyce in thy Shame and ruine another day for it.

III. Endeavour to get good of the present Divisions, you may get Meat out of the Eater and sweet out of these bitter things. ^{1st} You may from them discover a great deal of evil in your own Hearts that was hitherto undiscerned; O what a deal of pride, not enduring to be opposed; What bitterness of Spirit against them who differ from you! What carnal Emulation! what frowardness! What violence and Eagerness of Spirit in pursuit of things very little worth? And what strange Eruptions of Passion and unmortified Nature! ^{2^{ly}} The less Peace you have with Men, press the more after peace with GOD, if strife with Men be so wasting and wearysome, what will Gods feud be? If Peace with Men be so hard to get, seek the more of peace with GOD: seek the more of his Smilings, the more thou meets with Men's frownings: seek the more Warmness in him, the more of Coldness thou meets with from Men: Seek more of Counsel and direction from GOD, the more of Reservedness thou meets with from thy fellow Christians: This were a sweet use of our present Divisions. Yea, ^{3^{ly}} By way of *Antiperistasis*, let us Labour to be so much the more united with the Saints by how much we see others to be divided: Men make void thy Law says *David*, therefore I Love it above Gold. We use to put a price upon things that are rare: What makes Jewels to be of that Worth, but for the rarity of them? Unity, Hearty Love, sweetness of Communion among Brethren, is now a very rare thing, a scarce Commodity, let us prize it the more, and you who do enjoy it bless God for it.

IV. Let your Hearts be taken up about the one Thing needful. Make sure your Personal Interest in God, while you profess a concern for the publick neglect not your own *Vineyard*, your own Souls Case, let personal Godliness be happily joyned with publick-Mindedness. It is very sad to see several People who will talk highly of the Interest of Christ in the Land, and of the Covenants and Covenanted Work of Reformation, so Ignorant of Christ and Union with Him, and so Inconcerned of their Interest in him, they know nothing about personal Covenanting, nor to this day have they ever renewed their Baptismal Covenant in the way Christ has appointed *viz* at the Lords Table: They are more in seeking to know some useless barren Notion, some jangling Debate, than they are in seeking to know Christ and Him Crucified.

If Folk were taken up about the one Thing necessary, it would take them off their vain janglings about these Things, which tend neither to Edification nor Peace. That weighty Question, *What shall I do to be Saved?* Would take Folk off from unedifying Questions and doubtful Disputations: O Sirs! be much in the Exercise of Faith and Repentance? be daily searching out your Sins and humbling your selves in the Sight of God for them, making continual application of the Blood of Christ for washing and cleansing from them. These Exercises would hold you doing, and keep you from meddling, as busie Bodies in Things too high for you, and that do not belong to you. Never pride your selves Sirs, in being strict and tender in Publick Matters, while in the mean Time you are Lax in your Personal walk and moral Duties. Will you not hear the Ministers of this Church Preach the Gospel, and yet make no Conscience of Lying, Slandering, yea, may be cheating and defrauding your Neighbour? You will have no Communion with the Lord's People in the Ordinances of His Institution, and yet keep fellowship with the unfruitful Works of Darkness, in Covetousness and Carnality, in Reproaching and Backbiting, in Tipling and Drunkenness. O! what a shame is this O! that People would spend more Time in praying together about what is amiss in the Publick, than in empty talking about it! O! that you would do, as good *Nehemiah* and *Ezekiah* did, spread their sad Matters before the Lord; would you table all your complaints in Heaven: This would be both a present ease to your Mind and a compendious way to a Blessed Remedy.

V. Be sure to keep up a due Esteem of, and a tender regard to your Ministers. O! Esteem your Pastors highly in Love, for their Works sake and for their Masters Sake. Be not easily temped to cast at your Ministers: If once Satan get you a Little to Spurn at them, he will not cease tempting, and Providence may justly let Snares be rained on you, occasions of stumbling be afforded you, till you turn quite off. If any differences fall in betwixt your Ministers and you, keep not distance with them, but go and lovingly confer with them, anent what ye and they differ in: and if you get not Satisfaction, commend the Matter to God, but let Love and Peace stand entire notwithstanding. Shut your Ears and Hearts to all Charms that would Suggest ill Thoughts of your Honest Ministers, Receive not lightly ill Reports of them, spread perhaps industriously to make them Odious, and to alienate you from them. Beware of the First beginnings and risings of Disesteem and Alienation of Affection from your Ministers. If ye lose the Esteem and Love

Love that you should have for the Ministers of Christ, ye may come by degrees to Dislike them, and Revile them, and to think it good Service to God to make their Ministry useless and Contemptible. Yea, ye may come to that, to think it good Service to God to Kill His Servants; and in the Righteous Judgment of God, you may be left to the delusions of Satan, to imagine that these Abominations make you holier than others: Tremble at the deceitfulness of the Wicked Heart of Man, and at the dreadful but Holy Judgments of God, who gives over the backslider in Heart to be filled with his own Ways, and Plagues these who receive not the Truth in Love, with dreadful and strong Delusions.

VI. See that you carefully and Conscientiously attend upon the Publick Ordinances, forsake not Assembling together with the Lords People who meet in his Name; The Lord hath commanded his Ministers to Teach and Baptise, &c. And hath promised to be with them into the End of the World, and hath promised, that where he Records his Name, there he will come and Bless his People, he hath appointed Ministers for this end, to Feed his People with the Knowledge and Understanding of the Word, with the sincere milk of the Word; and therefore if you would Honour God, if you would have Fellowship with God, if you would have His Presence and his Blessing, if you would know His Mind and Will, revealed in his Word, frequent his Ordinances, beware of these that would draw you away from the Shepherds Tents, for they draw you away from Christ himself; for it's there, that he Feeds and makes his Flocks to Rest. O! That Men would try (as holy Mr. Durham sayes) *whose voice that is, that sayeth, Come aback from the Shepherds Tents* (when Christ sayes, *abide near them*) it's as if a Wolf would desire the Lambs to come out from under the Shepherds Eye. Believe not these who say he is not to be found in his Ordinances; for there he is, and hath trysted his People to meet him there, and the Experience of Thousands even in this Corner I'm perswaded, will bear Witness to the Truth hereof. Beware of these who think they are the tenderest Christians who are readiest to cast at Ministers and Ordinances: It's insolent Boldness to reject these Ordinances and Ministers whom Christ owns, or condemn going to these Assemblies where Christ himself comes and Blesses his People? Remember that your great Business in Ordinances is with the Lord himself; for they are his Ordinances, he hath appointed them, the Efficacy of them, depends upon his Institution and Blessing, and not upon the Worthiness and Holiness of Ministers. Learn to hear the Word, not as the Word of Man, but as the word of GOD. Beware of the way of these who cast at the Ordinances, if they

be not dispensed by Ministers of the most Eminent Gifts, or by Ministers who are in all things of their Opinion; receive the Lords Message of the hand of any of his Messengers. Beware of Idolizing any Minister, Remember that neither he that planteth, nor he that watereth is any thing, but GOD who giveth the encrease; and beware of undervaluing any of the LORD's Ministers, seeing they are the Ministers of Christ. 1 Cor. 4. 1. Take heed of the least Indifferency, with respect unto the Ordinances of Christ: If the desire of the sincere Milk of the Word begin to languish, if ye look not to it in time, ye may come to an unconcernedness, whether you hear the Word or not, which may increase to a loathing of the Word, and that again may increase to a contempt of the Gospel, and then GOD in his righteous Judgement may leave you to heap up Teachers after your own Lusts, which will foster you in the contempt of the Ordinances; and make you imagine, that it's tenderness and Zeal to despise the LORD's Institutions; yea, and in the Issue so far delude you, as to imagine, that Profanity is Religion; this oft hath been the Tremendous effect of casting at the Ministers of Christ.

VII. Keep the place and Station GOD in his Providence hath placed you in: Never take upon you to lead your Ministers, to dictate unto them; This were (with *Corah* and his Company) to take too much upon you: You are not indeed to follow any Man blindly in the Matters of Religion, but humbly and seriously (like the Noble *Bereans*) to examine all Things, and hold fast that which is good: Yet sure, ye are to Reverence your Teachers, and humbly learn from them. *Heb. 13. 7.* 17. and have them so far in regard, as not rashly to oppone your Judgement to their's, much less to dictate and prescribe to them. It is intolerable Arrogance in these whom GOD has set to learn, not to teach; to leave the place of Disciples, & presume into the Chair, & teach their Teachers. Hath not the Lord said *Mal. 2. 7. The Priests Lips shall preserve Knowledge, and a Man should seek the Law at his Mouth, for he is the Messenger of the LORD of Hosts?* But where hath he said that Ministers are to be tutored and led by the People: If you find your Ministers fail in any thing, admonish them gravely and discreetly, tell them your thoughts humbly and seriously, yet presume not to impose your Apprehensions upon them, nor to Censure them shrewdly or take the fling at them if they be not forthwith of your Opinion, for ye are Fallible and may be in the Mistake. Remember GOD's *Urim and Thummim* is with his Holy ones. Intermeddle not in every Controversie that falls in among your Ministers, especially in these that are above your Capacities: dip not in disputable Points too nice and high for your Heads and nothing Edifying

Edifying for your Hearts. He that intermedleth beyond his Sphere will find it a Snare, *Prov. 27 17.*

VIII. Be equally Tender and Conscientious, as to all Sin and Duty. There are many who profess a great deal of Tenderness lest they be involved in the Defections and sinful Compliances of these they join in the LORD's Ordinances with; whom they fancy (and oft Groundlessly) to be guilty of them. And yet are no ways Tender of involving themselves in the fearful guilt of Schism. Is not Schism one of your abjured ills and contrary to the Word of GOD as well as Defection and sinful Compliances. O run not upon the one Rock, while ye shun the other. Take heed of pretending to greater Purity and Strictness about Church Communion, than the Word of GOD commands, or the Examples of Christ, of the Apostles, and the Primitive Church Commends. Nor be so extremamly rigid as not to bear with things they have tolerated.

And as ye should be very careful of real Evils, so you would take heed not to be Scarred from Good by the Name of Evil. There are some who have a Strange Trick of Stigmatizing things with Odious and terrifying Names, thereby to Boggle simple and well meaning People: How have the odious phrases of burying the Covenant, putting the Grave Stone upon the Covenanted Work of Reformation, Taking the Crown off Christs Head, with the ratling and canting Names of Erastianism, Supremacy, Prelacy, *English* Popish Ceremonies and Perjuraton, Maliciously, ignorantly and falsely applyed, by some pretended Preachers, startled and Stunned many weak People so far, that they run from CHRIST's Faithful Ministers, as if they had the Mark of the *Beast*, not only in their Right Hand but in their forehead. And Take heed that you do not Charge your selves unwarrantably with other Mens Faults, but look carefully to your own ways and Duties: many profess to stand at a distance from the Ordinances lest by their joining they partake of the Sins of Ministers in taking the *Oath of Abjuration* and the like. But where will you find a Ground in Scripture for this, that your simple hearing of them, doth Natively render you adopters of their Sin. Search all the Rules of the Word, wherein he declareth how Men Communicate in others Sins and ye will find none of them quadrate with this Case. you gave no Advice or Consent to their taking of it, you are not desired to approve of it or their taking of it; nay you are not hindred to declare and Testify against the ill you think to be in it. It does no ways affect or pollute the Ordinances: It does not oblige your Ministers to preach

Herefie, nor defile the Worship with Idolatry or Superstition: How then can you be guilty of his Personal Sin? To his own Master he standeth or falleth; you will not be holden Answerable to GOD for it, meerly, for joyning in the Ordinances dispensed by him.

IX Imitate the Example of our Lord *Jesus*. Read *Eph. 5. 1, 2.* and *Chap. 31, 32.* Let that be your constant Design and Endeavour to Express the praises, the Virtues of Christ in resembling him in Loveliness, in Love, in Bowels and Mercies, in humility lowliness of Heart, in self denial, in Gentleness, meekness, Patience, long suffering, forbearance, forgiveness; that the same Mind may be in you that was in Christ *Jesus*. He countenanced the Ordinances, he heard *John*, was baptized of him when the People were baptized, he was circumcised, eat the Passover even with *Judas*, he waited on the Temple Worship, frequented the Solemn Feasts, was a Member of the Synagogue of *Nazareth*, directed the Lepers whom he cured to shew themselves to the Priest; he pay'd Tribute to *Cesar* and directed others to do so.

- X. Labour to get your Judgments established in the Truths of GOD. O! It is a good thing to have the Heart established with Grace, and not to be like Children tossed to and fro with every wind of Doctrine. And, as ever you would be established and settled in the Truth, Endeavour *1st*, to get a Clear distinct understanding in the Things and Truths of the Gospel: Ignorance is a great Cause of the instability and inconstancy that is amongst us.
- 2^{dly}, Let thy Aim be sincere in embracing Truth, a false Naughty Heart and an unsound Judgment like Ice and Water are produced mutually by one another. A stable Mind, and a double Heart, seldome meet, *1 Tim. 1. 5.* 3^{dly}, Rest not till thou feelest the efficacy of every truth thou holdest in thy Judgment upon thy Heart. 4^{thly}, What Truth you know, do not only know it in a Spritual Way, but endeavour to put the same into Practice, the way to be established in the Truth is to walk therein.
- 5^{thly}, Go to GOD for establishing Grace and put your Judgments into the Hands of Christ to keep them for you, even as you would put your Children or Family into GOD's Hand to keep them for you, when you are absent from them: For it is GOD alone that doth settle us, even the GOD of all grace; It's he that hangeth Weights on the Wings of the Wind, and therefore tho' your Hearts be as fleeting and uncertain as the Wind; yet he can hang Weights upon them, he can make you solid, stay'd, sober, who do now stagger to and fro like a Drunken Man. And if you put your Judgments into Christ's Hand, He will keep them for you, for Faithful is he who hath called you, who will also establish your Hearts in the Truths received.

Finally

6. Finally, Such whose Consciences can Witness to them, that it hath been their great care, not to wrap themselves in the guilt of these Divisions, but they can Appeal to GOD they've endeavoured, and followed after Peace, let them bless GOD for this Mercy; it is a great Deliverance to be delivered from the guilt of these Divisions, Deut 32. 8. *Of Levi be said let thy Urim and Thummim be with thy Holy one, whom thou didst Prove at Massab, and with whom thou didst strive at the Waters of Meribab.* Massab signifies Temptation, and Meribab Contention. Places and Times of Contention are Places and Times of Temptation. Now when GOD proves us at those places and in these Times, and we be found upright, this will bring a blessing upon us. At these Waters where the People murmured, contending even with God himself, Aaron (tho there was some weakness in him) yet kept himself from being involved in that Sin of contending with GOD: And the Hebrew Doctors say, that the Levites were not in that Sin neither, which they think that Place Mal. 2. 5. refers to. *My Covenant was with him of Life and Peace, for the fear wherewith he feared me, and was afraid before my Name.* The fear of God was upon Levi, at that Time, he dared not Contend as then others did, and therefore my Covenant of Life and Peace, was and is with him. Ah, we have been these many Years at these Waters of Massab and Meribab, GOD hath tryed us: How happy are these who have held out, who have kept their Consciences free, upon whom the fear of GOD hath been, and through that fear of his, have walked before him in the ways of Truth and Peace? *The Blessing of the Covenant of Life and Peace be upon them for ever. Amen.*

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Containing Remarks upon the pretended *Vindication* of Mr. James Gilchrist late Minister at Dunscore.

IT is an Ancient Observation and a True one; *That a Schismatick and Divisive Spirit, is always a Proud and uncharitable Spirit.* Mr. Gilchrist, (or whoever else be the Author of his *Vindication*) manifests the Truth of this *Maxim*. In his very *Preface*, he talks with that Air of Pride and Insolence, as if he and his Schismatick Associates, stood upon a Level, with the Ancient Holy Prophets, God sent unto the Apostate Church of *Israel*: Yea, in some Respects with our Lord *Jesus Christ* Himself. No wonder he Rank himself and his Fellows, with Mrs. Cameron, Renwick and Sheilds, with whom yet they are in no Ways Comparable; nor to be named the same Day with them; and he has the Impudence and Effronterie to compare the Church of *Scotland* with the Apostate Church of *Israel*, guilty of manifest & gross Idolatry. He tells us, That Apostate Churches, will reproach these that oppose, as the *Jews* did Christ himself, will refuse Conviction from all proper Means, will strive for the last Word in Dispute, will Defame and Calumniate them that Protest against them, &c. All this is very true, but it is no less true, that when Schismatics in their Pride and Contention depart from a true Church, they will Calumniate Her and speak perverse Things, to draw Disciples after them: In short, Schismatics will do all that lyes in their Power to overturn the Work of God that they may get a Name. In his *Preface*, he objects against the Church of *Scotland*, that they in Conjunction with *Papists* and *Prelatists* hold, that it was the Duty of the Disciples of Christ, to joyn in *Communion* with the *Scribes* and *Pharisees*, who were indeed very wicked Persons. He puts this Accusation in his Frontispeice to raise indignation against the Ministers of Christ in this Church, that People may swallow all he says the better: He does not tell that Mr. *Durham* upon *Scandal*, Mr. *Wells* in his *Disaffi-*

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Mr. Calvin in his *Institutions*; and vast numbers of other Divines are of the same Mind with the Ministers he speaks of: That would spoil a great deal of his Sport.

That which the Ministers have Printed is, that the Apostles were not to Joyn with the Scribes and Pharisees, who were the leading and strongest Part of the Jewish Church, In any thing sinful; but in the Duties of Gods Institution. This Mr. Gilchrist thinks Abominable, and the Author of *The Protesters Vindicated* says, Our Lord could not Command, to have Communion with the Jewish Church; where these Scribes & Pharisees had such Eminent Authority: And that Zacharias, Joseph, Mary and Simeon, living and dying in Communion with this Church sinned herein. We appeal to the Word and Testimony, to be tryed in this Point, as in all others.

Math. 5. 23, 24. *Therefore if thou bring thy Gift to the Altar, and there rememberest that thy Brother hath ought against thee; leave there thy Gift before the Altar, and go thy Way, first be reconciled to thy Brother, and then come and Offer thy Gift.* This allowance of our Lord to Offer in that corrupt Church, Mr. Gilchrist plainly enough declares Scandalous and Null.

Luke, 1. 6. Zacharias and Elizabeth, are said to be both Righteous before God, walking in all the Commandments and Ordinances of the Lord. Blameless. According to Mr. Gilchrist and the Author of *The Protesters Vindicated*, they were guilty of all the Corruptions of the Jewish Church. All that Zacharias acted in the Priestly Office (which was his Station) whether in the Temple, or in any Exercise of Discipline was sinful, and he was a Schismatick, by giving himself to a detestable Neutrality; and he deserved Excommunication.

Luke, 1. 9, 10, 11. We are told that when Zacharias offered Incense, (which was joyned with Prayer) the Angel of the Lord appeared to him, on the right Side of the Altar of Incense, and told him, *Fear not, thy Prayer is heard.* Mr. Gilchrist upon the Matter sayes, *That Zacharias His Prayer there according to his Course, and his Offering Incense were wicked Actions.* Luke, 2. 22, 23, 24. Our Saviour was brought to Jerusalem, presented to the Lord, and the offering commanded in the Law offered by Joseph and Mary; And verse, 39, it's expressly said, *That when they had performed all Things according to the Law of the Lord they returned Home.*

If after all this, Mr. Gilchrist will say that the Law of the Lord did forbid all Offering in that Corrupt Church, and that the Devil incited them, to what they did. I hope he will not say that Simeon came unwarrantably.

warrantably, tho' he gave some Countenance to that Assembly, *Luke 27.* It is Expressly said, *That he came in by the Spirit unto the Temple, when the Child Jesus was brought into it, to do with Him according to the Law.*

Math. 23. 4. Our Lord says to the *Leper*, (Corrupt as the Church was) *show thy self to the Priest and offer the Gift that Moses commanded, for a Testimony to them.* *Mark, 1. 44.* Offer for thy cleansing these things which Moses commanded, for a Testimony to them.

By this Time, the meaning of that Text, *Math. 23. 23.* is clear. The Scribes and Pharisees sit in Moses Seat, all therefore whatever they bid you observe, that observe and do; But do not as they do, for they say and do not. *Acts, 3. 1.* Peter and John went up into the Temple, at the hour of Prayer, being the ninth Hour. It is to be observed, that the Spirit of God did not desert them, (tho Mr. Gilchrist would have done it) for they wrought a Miracle at the Gate of the Temple.

In the Jewish Congregation *Acts, 13. 14, 15, 16.* Paul and his Company heard a part of the Worship in the Jewish Synagogue, and thereafter he preached Himself.

Acts, 21. 18, 26. The Apostle Paul, by the advice of the Apostle James and of the Elders of Jerusalem, who were all present, Purified himself, with some others, and went into the Temple, to signify the accomplishment of the Days of their Purification, till an Offering should be offered for everyone of them.

It is by this Time evident, whether Mr. Gilchrist or We Defame our Blessed Lord and his Apostles: If he will after this say, that Communion with the Jewish Church in Things Commanded by the Law was unlawful, he is upon the very point of Declaring Our Lord an Impostor, and that the Scriptures are not the Word of God.

The next thing I notice in his Preface is, *That the Church will plead Her Numbers, and that they are fitter to Judge than a few.* The Jurants (says he) use that abominable Argument. Before I consider this: I shall premise somethings, concerning these who separate and would set up for Reformers, and I shall keep close to Truth, whether People will hear or forbear.

As to Mr. Taylor, beside his foolishness and ill Nature, Mr. Gilchrist knows very well, that he was (while he joined with the Church) convicted by the Commission, of forging an Act of Presbytry, and by Providence the Act written one part by him, and another part by Mr. Dunlop, was produced, and they rebuked; which Rebuke Mr. Taylor denied, when he came to the Country: Yea, it is proven by the Oaths of Witnesses,

that he was convicted of the same. And yet he dares to say, that

that in publick Prayer he blessed GOD, for giving him the Victory over his Enemies, which, so far as I can see, was both Material and Intentional Perjury: For he called GOD to Witness a Lie, and gave him Thanks for it. Beside many other Scandals Deponed against him, he is by four Deponing Witnesses, convicted of removing Land Marks, tho' only one Depones, he saw him remove them with his own hand, yet three others Depone, both his Pasturing and Plowing beyond the true Marches, and that is a pretty effectual Way of removing them. Mr. Taylor also joyned with the Church, and kept Fasts and Thanksgivings like other Ministers, till the Oath of Abjuration. And, tho he had the Confidence to deny it at Knockshinnoch, when the Synods Act was Read and Voted, recommending, *that these who took the Oath and these who refused it should live Brotherly together in Unity*: I saw Mr. Taylor when his Vote was asked, lift his Hat, and heard him say, *God grant us all Grace to keep it*. And many others also heard the same.

Here is one Reformer, guilty of Forgery, Perjury, removing Land Marks, and who separates, after he had a long Time to Consider the Oath, and declared it no Ground of Separation.

As to Mr. Gilchrist, who also sets up for a Reformer of Scandalous abuses, and making a pure Church, tho' he knows most of these Things to be true and proved, yet he chuses Mr. Taylor as his fellow Labourer, and defends him, that the Sentence of Deposition past against him upon such weighty Grounds may not take Effect, by which, were there no other thing, he deserves Deposition.

But that is not all: I shall shortly from his own Vindication, Prove him an horrid Oppressor, which I think will have this advantage, that tho' four Witnesses, and consequently 40, will not prove a Scandal against one that Separates from the Church yet his own Vindication will be Probative.

Before I come to that, I shall look a little further back. Mr. Gilchrist as G. M. of S. avers, from his own knowledge, was (*Reus Ambitus*) guilty of using unsuitable Methods in his coming to that Paroch, tho' this be but lately discovered: Being come, he was opposite to Division to that degree, that Preaching at the Communion of Irongray, he stumbled even some that are now *Jurants*, that he unseasonably spent so much Time against Division, when other Thoughts were called for. For many Years he continued as Opposite as others, nor is there any Dissent found, that ever he made from any thing acted against Mr. Hepburn, tho' his Deposition fell in, since he came to Dunscore: And it was a fine Question for Mr. Hepburn to propose to the Parishoners of Dunscore, when he assumed the Title of Moderator, whether

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whether they knew any thing of Unfaithfulness in his Office, or any thing Scandalous or Unbecoming a Minister of the Gospel, during the whole Time of his Ministry in that Paroch? To which they answered, they knew nothing. I hope a great many Grievances, are by this out of Doors, and a Man need not do any more for redressing them, than others of the Church do, and yet be free of unfaithfulness and of every thing unbecoming the Gospel.

Mr. *Gilchrist* whatever his Parishoners say now, had galled them with his rigour, particularly to *James Kailly*; and as he owned himself, by shearing poor Peoples Corn in the Day Time for his Teind, and leading it in the Night and the like. He had also given the Presbytry but bad impressions of him, especially when money Matters came in Hand: Particularly when a very sufficient Clerk was chosen residing in *Drumtreis*, tho' the Clerk used him as well as others, yet he refused to pay him his Dues, because, as he said, he gave not his consent to it; and the Clerk at last was forced since his Separation, to pursue him at the Law for what was due before. Two Ministers also, one of whose Stipends was but 500 *Merks*, the other about 650, desiring some Augmentation, as was reasonable: The Presbytery seeing it was to extend to their Successors, and so was a publick Work, granted some assistance; Mr. *Gilchrist* said, that he would Change Stipends with them, and would give nothing, unless the Presbytery would give him Money also, to pursue his Parishoners for an Augmentation, which they refused and let him alone. This so far as I could observe, he never forgot nor forgave. The People of *Dunscore* know, whether his Stipend be so contemptible as he Represents it, and the Presbytery know that he said so before them.

Finding himself low with Presbytery and People, and perceiving that in his own Paroch and others also, people otherways unworthy, fled to Division as a sanctuary, and got thereby a Reputation of greater Sanctity than their Neighbours, he began to incline that way, and to keep Meetings tending to Separation, and to seduce others thereto. It is certain that the Exhortations in Scripture to unity, are so very numerous and pressing, that it allows no Man to be less tender of the Church's Peace, than his own life, and so will never permit a Man to Separate, except when it is better for him to die than joyn with a Church: But Mr. *Gilchrist* instead of that, lay at the Catch for an Opportunity of Separating with Safety; at last the Oath of Abjuration came, and he thinking the Church would not only differ about the taking of it, but would quite Split in Pieces, he thought he had now the opportunity long sought for, and that when his aiming at Separation had got him so

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much applause of the People, his being a Ring-leader in it would get him far more.

When the Oath came to be discoursed of, in the Synod, for light therein, he never told them that he thought the taking of it was Ground of Separation, or that he would Separate were it gone in unto: That might have deterred others from the Oath and so he might have mist his Design. When the Act was read, whereby the Synod declared that the taking or refusing the Oath, should not hinder their living together in Love and Unity, which sufficiently shewed they were not design'd to declare one anothers Kirks Vacant: Mr. Gilchrist made no Objection against their keeping Communion together, but only this, will you also make an exprefs Act not to declare our Kirks Vacant. He was told by the Moderator, that the *Jurants* would be as tender of the *Non-Jurants* as of themselves, and that to make an Act in the Terms propos'd, could be of no advantage, but would exceedingly Irritate the Government; So for the safety of the *Non-jurants*, the Act was continued as at first: Mr. Gilchrist moving the Proposal a second Time, without any to back him; The Moderator replied, *We beg your Pardon*; Hereupon Mr. Gilchrist went out, and hath separated ever since, and said sometimes very Triumphantly, *we'll preach their Kirks Vacant and will not beg their Pardon*.

Now Mr. Gilchrist according to his own Principles, deserved Excommunication for several Years, that he joyned with the Church: If he lay the Stress of his Separation upon the Oath; It is evident, that the Oath was no Ground of Separation, because if these who took it mistook it's Sense, it was but a Mistake in Grammar, and the Contest was a strife of Words; since they solemnly declared, that if they had seen the Church of *England*, &c. in it, they would have refused it, and the bad Sense they knew not, they could not Swear to; And so it was neither Material nor Intentional Perjury. To clear this, a *Presbyterian* that saw these alledged ills in it and yet sware it, would be guilty both of material and intentional Perjury: A divine of the Church of *England*, seeing these things in it, but not thinking them evil, in swearing it, would not commit intentional Perjury but Material, because he swore to things sinful, the Matter was really bad that he Swore to, tho' he did not intend Perjury: But a Man that sees none of these things in the Oath, is evidently guilty of neither. However, as Mr. Gilchrist did neither declare to the Synod, that he would Separate, till they found it by his Practice, notwithstanding all the solemn Vows he had made to be unite with, and subject to his Brethren in the LORD; So it is evident

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vident that it was not the Oath that made him Separate, but meer Pick; and that he had no Cause to be offended at the Synod, for refusing his Proposal, far less to make it a Ground of Separation. But we will find from his own Vindication, that he is a Covetous Man and an Oppressor, wofully Malicious, and that hath broken his solemn Vows, upon the most frivolous Grounds, and without ever advertising these to whom he was Sworn, that he would desert them: And since he hath broke off, he hath shew'd, that if People would never tire of hearing Railing, he would never tire of entertaining them with it. This is the other Reformer.

I shall say nothing of Mr. *Hepburn* but what many of his own People know. viz. That his want of Learning in a great Measure, his want of Capacity to Judge in Matters of Controversie, thro' Weakness of Judgment, his excessive highness and Passion, his easie Credulity in receiving Stories, his venting his Fancies for Prophecies, which have oft fail'd, are remarkable: Tho' I must add, that the worst Archer that is always aiming at one Mark, may hit at last, and so may he, and then inconsiderate People will not fail to call him a Prophet. It is also remarkable that divisiveness recommends these to him, that otherways are not valuable, such as *M^r Henrie*, that turned Curate: and *Fargubar* an old *Quaker*, that turned Independent: And notwithstanding he hath cryed up the Covenant for many Years, yet he hath never had a Communion, tho' he knows he would have by the Covenanters been laid under Censure, for neglecting to Communicate, yea and fined for it, as the Acts of *Assen.* 1642, do enjoin.

If Mr *M^rmillan* were joyned, the matter would not be much better: He was an Hearer, and turned to the wildest sort for his Education, then to the Church for a Maintainance, then to Mr. *Hepburn* for Protection against the Just Censures of the Church, then to the Church again, but they did not receive him, then to the wildest sort again, that refuse to pay Taxes, then he turned a little off them, and would address King *George*, and they in Print declare him unfaithful: Now he Baptizes the Children of these who pay Taxes, which before he refused, except when their Wives presented them, which was commonly done with great privacy: He hath sailed all the Points of the Compass, of these called Presbyterians in *Scotland*, and some of them twice over. Sure, such a Wethercock is not very fit to fix a Church Right. He was also so raw in Divinity, that Mr. *A. C.* for no other Reason but his insufficiency, was for making him Presbytry Burser, and sending him to the *Colledge*, for he did not suspect him then to be divisive: But he

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was soon in his own conceit, wiser than the whole Church, tho' he hath been at more pains in Rambling, than in studying Divinity; but the less Knowledge the firmer Separatist.

These are the Men that set up for reforming the Church of Scotland: And I dare now with Confidence affirm, *That if God use such Instruments as I have most truly described above, and Calls and Authorizes them to pull down such a Church, as the Church of Scotland is, and set up another, he does such a Wonder, as they cannot instance, he did ever another of that Sort:* This is an Argument next to a Demonstration with considering People. So that till they prove with Demonstrative Evidence, that the Grievances are of that Nature, that the Scripture allows no Communion with such a Church, we cannot but plead, that the many Promises made to the Church, of Christs Presence, &c. are kept to the Church of Scotland, and that the Body of the Ministry thereof are more likely to know what is right, than these three or four, who shew but little regard to Reformation, by their own Scandals, or by their receiving and Protecting those who are grossly Scandalous. Therefore tho' we do not think a Church is to be judged true, because of its Numbers, but that the Word of God is the sole and sufficient Rule in this Case, yet we believe according to the Word of God and Presbyterian Principles, there is more Authority lodged in the Church, and consequently more of Gods Presence to be expected with them, than in and with a few, such as I've described above: And I may add, that the Ministers of the Church of Scotland generally, as to soundness of Doctrine, Learning, Prudence and Piety also, are not Inferior (at least) to these who differ from them, yea have a Testimony of their Ministerial Walk and Abilities in the Consciences of many Dissenters: And I dare attest Mr. Hephurn and his Peoples Consciences, if there be not a good many Ministers in the Presbytry and Synod of Drumfries, who would have been more acceptable to them, than either Mr. Taylor or Mr. Gilchrist, would they have but agreed with them in these Deberable Points, which the other have yeilded to.

The next Thing in his Preface, is the bustle he makes anent the Presbyteries Libelling him, for Marrying Robert Hiddleston and Agnes Renwick, who (as Mr. Gilchrist tells us) is his Mother: Now Reader, thou may'st easily perceive by this, what a desperate Cause Mr Gilchrist hath to defend: Did he believe in his Conscience, that the Presbytery designedly libelled him for Marrying a Man to his Mother? no surely, he knew that if they had done it, they would not have put it among his Ordinary irregularities, but as a Scandal of an higher nature, and he knew well

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well enough, that many a Man hath been married to a Woman, of the same Name and Surname with his Mother; Therefore he could not but know that it was either a Mistake in the Informer, or else in the Clerk, who might easily, in a long Paper write down a Witnesses Name for the Parties, thro' inadvertencie. Besides, had Mr. *Gilchrist* (seeing he would not come to the Presbytery) written to them their Mistake, they would have pass'd from it immediatly, but then he would have wanted the pleasure of aggravating a very Trifle, which no Honest Man would do, who could defend himself in a rational Manly way; but, says he, the Minister of *Hollywood* knew it, and so might the Presbytery. *Ans.* If the Minister of *Hollywood* was neither Informer nor present at drawing of the Libel, this falls to the Ground: And I am sure that Reverend Minister and others of his Neighbourhood, have medled less in this Affair, than many would have done in their Circumstances; and notwithstanding all they have suffered from his Malice and ill Nature, they have behaved themselves with that Christian Temper towards him, and with that Dutiful Submission towards a Sovereign; Holy and wise GOD, in the sad Dispensation wherewith he hath been pleased to afflict them, by this unhappy Man; that I hope, does at present, procure them the Testimony of GOD and their own Consciences, and will in the issue gain them the Testimony and affection, of all the Judicious, Serious and godly in the Corner, when this *Phaeton*, who Endeavours to set (the World) the Country in a Flame, shall go away in a Blaze, or (as one says) melt like snow upon a Dike in a Summer Day, and be thrown out of the Hearts and Affections of GOD's People.

The same may be said, with respect to his Marrying *John Corsan* in *Coulstone*, who was married before. It must needs be Misinformation or Mistake, it could not be design in the Presbytery; his Irregularities were not so few, that they needed invent one of their own Head.

He says, that he and every one of his Family came with sufficient Testimonials from all Places where they resided. I doubt not but he had such; If every one of his Family had the like; he very well knows, that it would not only satisfy several in these Bounds, but even some Ministers elsewhere, to see them or the Copies of them. He minds the Time no doubt, when a certain Minister with whom he advised, anent a Story brought in and spread in the Countrey, with respect to one of his Family's Conversation in a certain Place, who gave it as his Judgment, that Mr. *Gilchrist* should lay the whole Matter before the Presbytery, who would write to the Minister of that Place, and take other

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proper Methods to vindicate that Person from the Aspersions, if Innocent. But Mr. *Gilchrist* thought fit to follow other Advice; and so the Matter continues as it was. It was not then, nor is yet proper for a judicial Enquiry: yet several thought, that Mr. *Gilchrist* was wanting to the Reputation of that Person in his Family, as well as his own, that drop'd it so easily, when so much noise was made of it in *Drumfries*.

I know none of the Presbytery of *Drumfries* that ever lay under any Suspicion of Immorality, with any that had a pretence to Seriousness, except one, who was most clearly vindicated: And for ought ever I heard, Mr. *Gilchrist* was as well satisfied as any: and if he will produce the Process on which Mr. *Taylor* was Vindicated, or even Mr. G. M. a Student of his Persuasion, we shall Compare our Act with theirs, when he pleases. Therefore it was nothing but a piece of common Justice, to hinder his followers to Calumniate some of the Presbytery before the Committee at *Penpont*, who had heard enough of Malitious Calumnies and Reproaches against other worthy Ministers.

I come now to the Vindication it self.

HERE First, He pretends to give the Reasons why he could not appear before, nor subject himself to the Presbytery of *Drumfries*, which he calls *Pretended*.

1st, Because he with others Protested against the Synod (whereof the Presbytery are Members) for their notour and gross Defections, *Ans.* 1. That Answers have been published both of Late and formerly to whatever they Object against the Church, to which I refer, as he refers to the Grievances. 2. Suppose the Presbytery as Corrupt as he accuses it, yet we find the Apostle *Paul* pleading before more corrupt Courts without any Scruple: *Luther* answered to a Citation at *Wormes* before a very Corrupt Court: Mr. *Rutherford* when cited, appeared before the High Commission Court: Mr. *Hepburn* many times appeared before Assemblies and Commissions whom he had declared against: Now tho' he was wrong in declaring against them, yet he thought he might warrantably appear before them notwithstanding. If Mr. *Gilchrist* will lay the stress on his Protesting, and say, that before, he could have appeared before them, but not since; I would ask him this Short Question; does he

he believe that GOD in his Word had declared against them, or not? If he say not: I ask him, how durst he protest against those he believes GOD had not declared against? If he Answer Affirmatively, as it is likely he will, then I ask him, how comes he to lay more Weight upon his Pitiful Protestation, than upon GOD's Declaration?

2dly, He says, The Presbytery cannot be Judge, because they Charge him for declining them, for calling them pretended and Scandalous, for reviling them, &c. *Ans.* Every one sees the absurdity and ridiculousness of this Reason, for by this he layes it down as a Position, That the ill Nature of a Shismatick, Divests a Presbytery of the Power CHRIST hath Lodged in them, of judging and punishing such within their Bounds: Yea, by the same Rule, he divests the whole Church of all Authority as to these Persons, for seeing such defame the whole Church, the Church must not Judge them according to him; a fine and easy way indeed of eviting Censure and throwing all into Confusion and Disorder.

3ly, He Charges them with no less than Malice and injustice, in delating him to the Commission, sometime formerly, to be censured for not keeping Fasts and Thanksgivings. *Ans.* 1st, Nothing can be found in the Records or Minutes of the Presbytry, to instruct that the Presbytery did delate him to the Commission upon this account. 2dly, Suppose they did delate him, where was either the malice or injustice of it? The Presbytry had the Clear word of GOD for keeping such Fasts, and knowing that diversity of Practice in this matter was very apt to produce bad Effects, both among Ministers and People, especially to hinder the Fruits that Conscientious keeping these Days might produce, did perhaps desire advice in that affair, without craving Censure to be inflicted, or indeed prescribing any Method to the Commission: This is all, I'm perswaded, was ever done in this Affair: And I cannot be positive, that even so much was done by the Presbytery, but if they had done all that, and more too, they had been in their Duty.

He next complains, (and gives it as a ground of the Presbyteries Malice against him) that the Presbytry quarreled him for keeping Meetings, as he calls them. This Mr. Gilchrist magnifies and aggravates at a strange Rate, not doubting but People would swallow down every Thing that comes from him: But that the World may not be Imposed upon, by his atrocious Calumnies; I shall give a faithful account of this Matter from the Minutes of the Presbytry: Aprile, 4. 1710, at the Privy Censures, it being observed, that Mr. Gilchrist is culpable of some Things, with respect to Fasts, Thanksgivings and Private Societies: Mr. Robt.

son and Mr. *Somervel*, are appointed to meet and converse with him thereabout, and Report. July, 4. 1710, The Brethren formerly appointed, not having got an Opportunity to meet with Mr. *Gilchrist*, Mrs. *Somervel*, *Blair* and *Bowie*, were appointed to meet immediately after the *Presbytry* rose, and Discourse with him on the heads of the former Appointment. Sometime after, Mr. *Somervel* and Mr. *Bowie* reported that they met with Mr. *Gilchrist*, & offering to Confer with him, to conform to appointment; he refused, unless they would give him his Libel and confer in Write, to which he now adhered, before the *Presbytry*. Whereupon Mr. *Gilchrist* being removed, The *Presbytry*, in respect, his refusing to confer with his Brethren, in a Brotherly Way, to prevent Libels, is both unsuitable and unprecedented, appointed the Moderator to show him, that they could not but resent the same, and Exhort him to walk more Brotherly and Orderly in time coming: Which, after he was called in, was done. Here is all relating to that Affair. And now, Reader, I dare appeal to thee, whether the *Presbytry* or Mr. *Gilchrist* be to blame, in this Matter: Sure I am, if the *Presbytry* was culpable in any Thing, it was in their excessive Lenity and Tenderness towards him, after he had manifested not only such unbrotherliness, but such Pride and Insolent Contempt to a Judicatory of Christ, and which he owned as such for some Years thereafter.

As to what he complains anent his Treatment at the Synod, *Aprile*, 1715. I Answer very shortly, The Synod may justly say, they called not in Mr. *Gilchrist*: If the Beddel called him in, he did well, he needed not a particular Order to call in any Member of the Synod, nor uses he to give an account of every Member, he bids come in, when he sees them without. There is nothing blameable in the Synod's conduct towards him. The Moderator did right in bidding him take his Place, and when he refused and offer'd his Reasons, they minuted that he did so, he knew also, that they bid him do nothing but what was orderly and reasonable, when they requir'd him to give in his Reasons to the Committee for Bills and Overtures, to be ripened by them for the Synod. It is what we do with them that are most orderly, and whom we have all respect for; and why break that Order to gratify a Separatist? Yet, Mr. *Gilchrist*, after his usual Way (thinking his People will swallow any Thing) says, the Synod's Procedure, even in this Particular, was no less than against Reason, Justice and Form; but his bawling is not to be regarded.

When Mr. *Gilchrist* would impose the Reading of his *Protest*, whether the Synod would or not; Mr. *Patoun* (who is well known not to be furious,

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rious or raging) had just Reason to call for a Magistrate, not to Incarcerate Mr. *Gilchrist*, but to hinder him from disturbing the Synod, who were then upon Mr. *Taylor's* Affair and had referred Mr. *Gilchrist's* reasons, for his not sitting in the Synod to the Committee: And it was Mr. *Taylor*, who was, by the Synod's Order, called to answer; and Mr. *Gilchrist* impertinently interuped it: And seeing Mr. *Gilchrist* would neither sit as a Member, nor remove when required, and give in his Reasons orderly; there was just reason to order the *Beddal* to put him out. I know Mr. *Gilchrist* will hereupon feed pleasantly upon his own *Spite*; In that he can and hath contemned both Synod and Presbytry; but I do not envy him that Dyet: I satisfy my self to have vindicated the Synods Procedure, which he accuses.

He says, the Presbytry level at his Life, in charging him with Sedition and Disloyalty. *Ans.* 1st. If he be guilty of Sedition and Disloyalty, why not Charge him with them? These are gross Scandals in a Minister, whatever he or his Followers may think. 2^{dly}, He knows there are Degrees of these that do not reach the Life. 3^{dly}, The Presbytry were only to consider these, under the Notion of Scandals, and not of Crimes; So that nothing done by them, could militate against him in a Civil Court. 4^{thly}, The Lenity both of the Civil Government and of the Church, is well known to him, else he had never presumed so far as he hath done.

Mr. Gilchrist comes next to prove the Libel Irrelevant.

BEcause the Scandals alledged were old and not hainious nor Flagrant; and afterward he says, *Two Ministers knew that these Scandals were reported long before.* I *Ans.* 1. If these two Ministers did know them, and used too much Lenity to Mr. *Gilchrist*, they are but ill requited; but they were not known to the Presbytry till he divided. 2. It shall be made appear, that they were of a hainous Nature, and that may serve without great Flagrancy to excite a Judicatory to cognosce them. 3. Mr. *Gilchrist's* Separation, amongst sober judicious People, made them more Flagrant, whatever he pretend: People were very ready to say, what! Is Mr. *Gilchrist*, who was of late the most rigorous and Covetous of all that bear the Name of a Minister, set up for more Religion than all the rest of his Brethren? 4. I must add, that

the *Presbytry* had just reason to detect the true cause of his *Separation*, which was, to mend a Reputation sunk by his Extortion and other naughty Practices.

When he complains, that the *Presbytry* did not deal with his Conscience, before they Libel'd him for these Scandals: It shewes, whatever he has of Conscience, he wants not a sufficient share of Confidence: For, 1. Did not the *Presbytry* (as hath been shew'd above) offer to confer with him in a most brotherly Way, before he separated, anent some Things they found him culpable in, yet, he refused it with the utmost Contempt. 2. When the Synod appointed some to deal with him privately, after his *Separation*, he would not do it, but before the People, at *Knockshinnoch*, where one of them not only interrupted, but shook his Staff at a Minister; so that it's strange Confidence in him to complain, that they dealt not with his Conscience privately.

When he says, The Synod invited him to sit down as a Member in *April*, 1715, without minuating their charging him with any Scandal. This Charge of his is even astonishing, and by it he shews, that there is no pleasing of him: He makes a heavy complaint against the Assembly, for prohibiting Mr. *Hepburn* and him, the Exercise of Discipline, when they allowed them to be Ministers: if he had not been admitted as a Member, while he was a Minister, he would not have fail'd to Object it; and he would have had as much reason to complain, if the Moderator had insinuated a design of Libelling him, when there was no vote past in the Synod to do it.

To his third Objection I answer, That the Scandals he is charged with, were gross and flagrant enough: Is not taking away, without Law, a poor Man's only two Cows, a gross Scandal in a Minister? Is not getting his Name in a Bond, to cheat a poor Woman of 500 Merks, a gross Scandal, that a Minister ought to be tryed if he be guilty of it? As to what he further adds, that in gross Scandals the Church hath required People that accuse Ministers to prosecute them. I answer, when any Person or Persons give in particular Accusations or Libels, against Ministers, and undertake to make them Good; (as was the Case in the most of the instances he gives) there is no excoiming of them from being Libellers: tho' Judicatories have used Lenity enough, and but too much, to such as Libelled Ministers falsely, if they but thought they had any thing of an honest intention in it; yea, where there was no appearance of good intention, as in Mr. *Rae's* Case, against whom there was not any Presumption proven. But when there is no particular Persons sisting themselves as Accusers, but only a *fama Clamosa*, a flagrant report of such things, which

was

was the Case here, the Judicatory must take them, and Prosecute them.

Fourthly, He objects, That the Officer is appointed to cite him, not only to answer that Libel, but what else shall be laid to his charge: This is a very frivolous Objection. This he knows is the common form of Citations, and very reasonably, that Judicatories may not bind up themselves, from giving new and distinct Charges, from what is at present Libelled, if they see cause for it: But Mr. Gilchrist knows, that it is at the Defenders option, whether he answer to any Charge or Interrogatory (*extra libellum*) without Libel; So that he has not the least reason to complain of Lesion here, for he had Helt and Blade in his own hand; I would ask Mr. Gilchrist two short Questions upon this. 1st, If Mrs. Hepburn and Taylor should hear a Scandal going on Mr. Gilchrist, might they not, at one of their sham Presbyteries, without Libel, Interrogate him if it was true, and yet do him no injustice? 2^{dly}, Does Mr. Gilchrist believe, that the Sessions of Orr, Wamphray; yea, Dunscore it self, did never summond any before them without giving them first a Libel? I'll undertake to prove, upon producing the Records of these Sessions, that where one got a Libel, ten have not. This is all Mr. Gilchrist says, against the Relevancy of his Libel: And how irrelevant and weak these Objections are, every one that knows any thing of Church Discipline, will easily discern.

I shall only add, That grant some Article of a Libel were irrelevant, that Militates nothing against these that are Relevant; nor hinders these to be tryed: Mr. Gilchrist overlooks this, as if he knew it not, yet it's known to all that are acquainted with Proceses, Ecclesiastick, Civil or Criminal.

After these groundless quarrels, wherein he only shews his Contentiousness, a very proper Talent for a Separatist, he comes to tell us, that his Parishoners declared all Right about him, since ever he came to them. His Division hath buried Things in Oblivion with them: As indeed in this unhappy Corner, *Contention takes the Room of Charity, and bides a multitude of sins with many*. I am to prove, that they had not so good Reason to be satisfied, as they pretend.

In the first Article, he is Libelled for Poinding a poor Man's two Cows, which was all he had for his Numerous Family. This was pretty hard, and Mr. Gilchrist denies it not, nor the Man himself, to whose Oath he refers. He is also Libelled, that the Man offered the Price that they were valued at, neither is this denyed, nor that the offer was refused, and the Cows kept.

I shall shew 1st, The Injustice and Cruelty of his Conduct. And then 2^{dly}, The Illegality of it.

As to the First, *James Kailly* his half Mannor-Tack, (as was proved before the Sheriff or Commissary Court of *Dumfries*) did bear, that he was to work the *Carse*, in half Mannor, and to pay to *Carse*, the Sum of an Hundred *Merks*, for the said Room; and *James Kailly* was not in use to pay any Teind for the *Carse*, to *Mr. Gilchrist*. None of this he can deny. The Laird of *Carse* Dies about *Candlemass* 1705, and his Estate comes to others, not to his own Son: His Moveables are Disposed to his second Son, *John Maxwell*, *Mr. Gilchrist* charges both him and *James Kaillie*, for three preceeding Years before *Carse* dyed. viz. 1702, 1703, and 1704. But *Mr. Gilchrist* knowing, that *John Maxwell* would defend himself, and could do it in Law, (as was evident enough afterward) distressed the poor Man, whom he thought to be defenceless, and that he might oppress him at pleasure: So in the Month of *Aprile* after *Carse* his Death, he Pounds the only two Milk Cows that he had, and refuses to take the Price that they were Pounded at, because the Cows were better than the Money. *James Kailly* had paid, all along, the Hundred *Merks* due by him to *Carse*, and had only Fifty *Merks* in his Hand, which he offered to *Mr. Gilchrist*, but he would not accept of that; but caused him engage to pay that in Hand, and give Bill for other Fifty *Merks*, then he promised he would ask no more from him, for the other two Years, but his own part of the Teind. This is clear from *James Kailly's* Deposition: But O! How cruel is this tender mercy of his. *Mr. Gilchrist* let *Carse* alone, during his Life, and *James Kaillie* paid his Rent without Molestation to *Carse*; When *Carse* was Dead, he would not satisfy himself with the fifty *Merks* for the preceeding half Year, which *James Kaillie* had still in his hand, but will have him give his Obligation for other Fifty: This is Fifty *Merks* lost to the poor Man at first Dash; For, as was said, the Master who, by Tack, had taken the Burden of the Teind on him, was Dead and the Land come to another, and not to *Carse's* Son; and so *James Kaillie* could not be reimbursed out of these Lands in time coming. If he had pursued *Carse's* Son, he had wherewith to defend himself against him, as well as against other Creditors, and *James Kaillie* had not Money to Pursue him, tho' it could have been recovered by Law.

This cruelty might have sufficed, but it did not: *Mr. Gilchrist* will have *James Kaillie* pay (as he Depones before *Mr. Hepburn*) the half of the other two Years; This is another Hundred *Merks* out of the poor Man's Pocket, for had he paid the Fifty *Merks* to *Mr. Gilchrist*, as he caused him promise, what way should he be reimbursed for that Hundred *Merks* for the two last Years, *Carse* being Dead? He had no way under Heaven to recover it, more than the other Fifty, he was to give Bond for: So

that

that here was an Hundred pound lost to the poor Man, who had but two Milk Cows, and no wonder he stood not to the Obligation, since he had not so much in the World as to fulfill it. Now, tho' Law had warranded Mr. *Gilchrist*, was it not Cruel to let *Carse* alone, who by Tack was obliged to pay the Teind, and fall on the poor Man for two Hundred *Merks*, when he had (*bona fide*) pay'd *Carse's* Rent, all but Fifty *Merks*, and was never to pay more Rent to him, nor any representing him; So that he could not keep his Compensation in his own hand. It is absolutely certain, that in another Minister who divides not, this would be, by the dividing Party, reckoned so heinous, that none should hear him: For they will not allow, that a Tenent take anothers Ground, even when the Tack is Expired, tho' Law allow it, and the Tack bore a Liberty to the Heritor to Set it to another, if he pleased, when the Tack was expired: Yet every one sees that Mr. *Gilchrist's*, Carriage is incomparably more atrocious. How far different was Mr. *Gilchrist's* Carriage, from that of a Reverend Minister near to Mr. *Gilchrist*, who upon a Decreet of Locality had an Horning, and could have charged the Tenents (of *Tinreglis Mains*) who had the Rent in their own hands; yet because the Factor threatned to charge them also, he consented to a Suspension, and got it discussed in the Tenents favours, at his own proper Expence: This was like a Minister and a Christian.

I come now to the Illegality of Mr. *Gilchrist's* Conduct. It is evident, that one who pays his Rent, part in Money, part by his labour in half Mannuring; and by Tack is to Pay no Teind: His Case in this Point is the same with him that pays all in Money, and is to pay no Teind. Yet, *Stairs* says expressly, *That these who pay a joynt Rent for Stock and Teind, are not lyable to pay the Minister, if they have payed the Heritor their Rent, bona fide; yea, that the Minister arresting the Masters Rent, does not make it unsafe to pay it to the Master, except it be presently insisted in, because of the Tenents their Rusticity and Subjection.* How illegal then is it for Mr. *Gilchrist*, to distress a poor Man for several Years Teind when he was, by Tack, to pay no Teind, as is said, and when he had not so much as arrested, nor done any thing, till *Carse* was Dead! and when the Man had payed him all, *bona fide*, but Fifty *Merks*; whereas Mr. *Gilchrist* charged for three hundred *Merks*, as the Man's Oath bears.

What *Jurats* in Scotland would have done, as Mr. *Gilchrist* hath done? The Art of Man cannot defend it, nor is Mr. *Taylor*, vicious as he is, accused of such a piece of Cruelty to a poor intelligent Man. But behold, Reader, the just hand of GOD in taking the crafty in their own Counsels. The poor Man is advised to pursue Mr. *Gilchrist* for Spuilzie, because he

wanted a legal Warrant for Poinding, having only general Letters of Horn which according to Law cannot be used to Denunce, far less to Poinde: *James VI. Parl. 12. C. 140.* Upon this there is a Summonds. of Spuilzie Raised, and the Matter was debated, for some time, before the Sheriff. But *Mr. Gilchrist* finding that he would be discerned in a Spuilzie, desires his Procurator to meet with the Pursuer's Procurator, and to take it away amicably; Hereupon there was a Meeting with *Mr. Gilchrist* and the two Procurators, at which he is enjoined to pay unto the poor Man Fifty *Merks* for the two Cows, & to trouble him no more about that Teind. O! the just Retribution of Divine Providence! May never Oppressor have better Success.

I came now to the 2d Article of the Libel, which he Answers, *Pag. 11. viz.* That he caused draw a wrong Bond, by *John Hunter* of *Craigent-Putrock*, to *Bessie M'fegan*, it alive, and to *Mr. Gilchrist* and his Heirs, after her Decease: That the Bond was thus drawn, and that *Bessie* accused him, that it was drawn without he, warrant, as to Clause concerning *Mr. Gilchrist*, is not denied by him.

Mr. Gilchrist endeavours to Prove by the Oaths of two Witnesses, that he had the Womans Consent. I shall not insist upon the Irregularity and Disorderliness of taking these Depositions by that Shamepack'd Presbytery. It's plain that he can neither in Law nor Reason, plead his own Innocency, from these Depositions, however Honest the Deponents may be: Neither shall I notice what justly may be desiderated in the Interrogatories put to the Witnesses; only I wish this Question had been put to them, when they tell that the Bond was Read in her hearing: whether it was read so Audibly that the Woman (who was aged and Deaf, as is known) could distinctly understand it? This would be acceptable to a Minister of this Presbytery, to whom *John Hunter* said, Concerning *Bessie M'fegan*, These very Words, she was in the Room all the Time that *Mr. Gilchrist* dited the Bond, as he walked up and down the Floor, but, I am Sensible, she knew no more of *Mr. Gilchrist's* being in the Bond, than you did.

But supposing *Mr. Gilchrist* fully to have proved by the Witnesses, that the Woman knew his Name to be in the Bond, yet I shall Prove by his own Confession presently, that he was guilty of the equivalent, or very near it, in that same Matter: And for Connexion shall pass over to his 26 page, where he Answers to the Narrative of the Presbyteries Act of Deposition. After several Things not much to the purpose, he says,

that

that he did appear against the Transmission of the Debt to another Person, not to the Woman, but to the Granter and Cautioner, who owed the Money, and that this he did, when ever he knew it to be transmitted. This clears the Truth of what *Craigputtock* said to *Schelloch*, that he durst not renew the Bond to these *Bessie M'Fegan* had assigned it, for fear of Mr *Gilchrist's* Anger.

Now let it be considered, that the Assignment of that Bond wherein Mr. *Gilchrist* got his Name, was not made of a sudden to other Persons, after she had discovered his Name to be in the Bond: She lived very near him and it was no secret that she said he had deceived her. Every rational Person will think, that he should have appeared in that Affair and vindicated himself to the Woman, before two or three Elders and brought the Witnesses, if need were, who could put her in Mind that she gave her Consent: This would have been a Lawful Mean, to have stopt the Assignment before it was given, or to Vindicate himself after it was given; and the Woman would have been heard. Does he any thing of all this which he had daily access to do? Not at all, but he takes a most unjust Way of appearing in it: viz. The Debt being legally and justly assigned, he Confesses he practised with the Debtor and Cautioner not to yield to the Transmission, not to pay the just Debt, or which is all one, not to renew the Bond, in favours of these to whom the Woman had assigned it, but attempted to enhance that 500 *Merks*, whether she would or not, tho' he had already got secured inviolably to him and his Heirs, a Piece of Ground, which she gifted him, worth about 24 Pounds a Year: And it is to be minded, that the Property of the Bond was reserved to *Bessie*, and not the Liferent only; and that it was only to come to Mr. *Gilchrist*, in Case she did not uplift it her self, which she had liberty to do, and an ordinary Term of Payment fixed in the Bond. Now as she had Power to uplift it, she had Right to Assign that Power to another, which she did, yet Mr. *Gilchrist* opposes, without any manner of Right: What could he gain by this, but to cause the Woman, whom he had sufficiently drained already, be at further Expence in Registrating *Craigputtock's* Bond and doing Diligence thereon? but Mr. *Gilchrist* could not let the sweet-Morsel go: Yet he behaved to digorge it, whether he would or not: If this be not Scandalous Oppression and Extortion, where will it be found? I Grant, that a Minister may very lawfully receive a Legacy, but not practise for it. The *Romans* very justly made Laws against *Captatores Testamentorum*, Practisers to get Legacies. It's very unministerial, when a Minister is called to make a Testament, to

say to the sick Man, give this 20 or 40 Pound to my Son, as Mr. *Gilchrist* did, but was refused, as I have it from a very honest Man, who was present, and drew the Draught of the Testament. Mr. *Rae* is very much reproached by that Party, for a thing which Scripture and Reason allow him to do in his Circumstances, *viz.* Overseeing the Weighing of the Duke of *Queensberry*'s part of the Lead in *Wanlockhead*, which is no Sordid thing, but what any Gentleman might do, and takes him not up half a Day in a Month; and yet they bear with Mr. *Gilchrist* his Oppression, Extortion, and other sordid Practices: This shews woful Partiality.

Mr. *Gilchrist* complains next, *pag.* 26. That the Presbytery knowing of the Deposition of Witnesses, in his favours, yet did insert in the Narrative of their Act, the Probation, that *Bessie M'Fegan* had accused him of putting his Name in the Bond without her consent. *Ans.* 1st, It's shewed above, that there was Reason to Re-examine these Witnesses, tho' they had been Deponed before a Lawful Judicatory. 2. Some of *Dun-scure* brought indeed to the Presbytery an unsubscribed Paper, which they said was a Vindication of Mr. *Gilchrist*, by a Presbytery, they would not tell who: A letter also was sent by *James Cogan*, but they knew not his Subscription to be Genuine. 3. It is ridiculous to think, that the Presbytry should have regarded these: No doubt, whatever these Usurpers do without their Sphere, the Presbytery will Cognosce in it again, where it's reiterable: For their unlawful Usurpation denudes not the Judicatories of Christ of their just Power; tho' it's granted at the same Time, that Baptism by an actual Minister is not reiterable; which, by the way, answers his ridiculous Cavil he hath afterward upon this Head: As also shews the reason, why the Assembly do not require, to reiterate irregular Baptisms, as well as Oaths in Discipline.

In *page* 27, he makes a fearful complaint that the *Assen.* 1715. Do own Mr *Hepburn* Minister of *Orr*, and yet declare the Oaths void & null which he shall take in Discipline: This, says he, is to deprive a Minister of one Essential Part of his Office; is Prelatick Tyranny, and against several Confessions of the Reformed. *Ans.* 1. Every Minister hath the habitual Power of Doctrine, Discipline, and Administration of the Sacraments of Baptism and the Lords Supper; yet sometimes a Minister may be Suspended from the Exercise thereof. 2. Mr. *Hepburn* hath had Reasons, as he says, to forbear the Sacrament of the Lord's Supper, these 30, or 40 Years; and for ought I know all his Life. If the Church upon these Reasons, had forbid him to use it, he must own their Prohibition had been Just. Now upon far weightier Reasons

Reasons, viz. to prevent the Church's Ruine, and of the Ordinances of Christ therein, the *Assembly* have forbid to take Oaths in Discipline; He Inhibits himself from one very Solemn Part of his Work so many Years; and they inhibit him from another, intending to cognosce in his Affair, if he do not some way Reform. It's plain Mr. *Hepburn* cannot rationally complain, that he is debarred one Essential Part of his Ministry when he neglects as Essential a Part. 3. It is he himself, that debars himself of the Exercise of Discipline; for he may join with the Presbytery as God calls him, and there Exercise Discipline, and in his Congregation also. I shall suppose that Mr. *Gilchrist's* Party had got a Church of their Stamp, and there should be Found therein (if such a Thing might be supposed) a Minister weak and unfit for Discipline, would it be a fault to order all the Matters in his Paroch to be brought to the Presbytery? This would not be to debar him of the use of Discipline, but to Cause him use it with assistance, and to the best advantage. Mr. *Gilchrist* may apply, and a Man may be fit to administer Baptism, that is not fit for Discipline without others. 5. The Author of the, *Protesters Vindicated*, says, that a Minister charged with some Scandals, where orderly redress is to be expected, may be heard, but not communicated with; consequently may be forbid to have a Communion. If that be so, a Minister may be allowed to Exercise some Essential Part and forbid to Exercise another, till an orderly Trial, which Mr. *Gilchrist* thinks so absurd, yet he will not deny but he revised that Book at least a good Part of it, and it is likely he got the same Favour, (if not more, from the Author of it, in his *Vindication*. 6. After all, I grant that the *Assembly* did not intend, while Mrs. *Hepburn* and *Gilchrist* were Ministers, that they should take no Oaths for Discipline in their own Parishes, nor was either of them libelled for that; but the scope of the Act is against their taking them in a divisive Way, and the general is to be limited by the Scope, which is common in all Authors, even in the Scripture it self. It is an insipid, frivolous pretence, that Mr. *Hepburn* and he being both in the Presbytery of *Drumfries*, Mr. *Hepburn* with the Session, might judge in his affair. Mr. *Taylor* was not in that Presbytery, besides it was an Affair of an higher Nature, than to be tryed by a single Minister and a Session, and was depending before a lawful Judicatory: And the partiality of that *Sham-Presbytery*, in overlooking a gross Scandal in Mr. *Gilchrist*, which was evident enough before them, (as I have prov'd before) is palpable.

In pag. 28 he asserts, *That denying these Divisive Ministers the Power of taking Oaths, is Establishing Tyranny by a Law, and that this is acknowledged by all Orthodox Divines to be Ground of Separation.* Would he read Mr. *Durham* on *Scandal*, which is approved by many Orthodox Divines, he will find that Acts of Tyranny, as passing unjust Sentences and Censures on some, does not make Communion with the Church unlawful. Some Acts of Tyranny do not make a King a Tyrant: *David*, Tyrannically enough, treated *Uriah*, and gave half of *Mephibosheth's* Land to *Zibah* without any Trial: Besides the Act against them for their dividing would expire of it self, did they join with the Church; and the Act after their Separation, can never vindicate them for separating before that.

Next he tells us, that, *Sentences of Deposition past by the Publick Resolutioners against the Protesters, were held void and null*: He should have added, and these of the Protesters against the other; for there were Sentences on both sides, as the Assembly, 1690, whereof Mr. *Hugh Kennedy* was Moderator, tells us. He also says, *That the Causes of his Protesting were greater than these of the Protesters, 1692.*

I Ans. We are not tyed to the Judgement of the Protesters. I've before from Scriptures (that will bide firm & clear against all the wresting that Mr. *Gilchrist* or his Party can use) proved that our Lord allowed joining in a Church where there were Enormities greater, (even Mr. *Gilchrist* being judge, byassed as he is) than any in the Church of *Scotland*, as much as the highest Mountain is greater than the least Mole-hill: And whatever Mr. *Hepburn* may at some times plead, it's evident that he in his Conscience does not think that the other Corruptions in the Church are very Heinous, or that it was Scandalous to join with it before the Oath, or else he had never asked at the Parishoners of *Dunscore* if they knew any unfaithfulness to Mr. *Gilchrist* in his Office, or any thing unbecoming a Gospel Minister? And tho' it had been for the Oath that Mr. *Gilchrist* Separated, it hath been proved above, that it is the least of all Grievances that ever rent a Church.

But I shall give a more particular account of the Rise and Nature of that fatal Difference betwixt the Protesters and Publick Resolutioners, and make some Reflections on it, to shew the vast disproportion betwixt them and our Protesters now.

As to the Rise of it. Before the Battle in *Dunbar*, in September 3d, 1650, our Army was purged of all Malignants, whereby many Experienced Officers were laid aside. After that great Blow, wherein about 3000 of our Men were Killed, and about a 1000 taken Prisoners and sent up to *London*: The Remains of the Army Rallied at *Sirling*, where King *Charles the II.* then was. The

The Court then taking to their Consideration the dangerous Estate of this Nation, when a Conquering Enemy had Mastered all Places on the South of *Forth*, except a few Castles; so that no Recruits to the Army could be gotten from these Bounds; and that the Shires on the North of *Forth*, were the only place from which they could have Levies of Men: They dealt with the Commission of the Kirk, to Suspend the Acts of the Church, which were then in force against *Malignants*; that all People in the Nation might be freely imployed against the common Enemy: The Commission of the Kirk being convinced of the Necessity of doing some thing of this in the Circumstances the Nation was then in; they pass an Act allowing all *Malignants*, who had been at the Duke's Engagement, or any way had appeared against the Church, might be freely imployed in any publick Trust, Civil or Military, so soon as they should make a publick Profession of their Repentance for their *Malignant Courses*. Upon which *William Duke of Hamilton* and many others did then profess their Repentance publicly, tho' perhaps with no great Sincerity, and were accordingly imployed in Publick Trusts. The Commission of the Kirk did not stop here, but some Months thereafter, wrote earnestly to all the *Presbyteries* to chuse such Members, Representatives to the next General Assembly, as would approve of what they had done; which no doubt was a bold Step. The Assembly met at *St. Andrews* in the Summer, 1651, Because *Cromwel* then possesst *Edinburgh*, and all the Southren Towns: When that Assembly was Constituted, about thirty Ministers, whereof the most Eminent were *Mr. James Guthrie*, Minister of *Stirling*, and *Mr. John Livingstone*, Minister at *Ancrum*, gave in a Protestation against that Assembly, as an unlawful Assembly: Their chief Reason was, that the *Presbyteries* were prelimited by the Commission's Letters to them: Upon this arose the Distinction of the Ministry into the *Publick Resolutioners* and *Protesters*. And the debates betwixt these rose so high, and kindled such a Flame thro' the whole Church, that even when the occasion of the Difference was removed, the Nation being entirely subdued by *Cromwel*, their heats did nothing abate, notwithstanding of the Endeavours of *Mr. James Durham*, and *Mr. James Fergusson* of *Kilwinning*, and some other moderate Men, to allay them, till at length they opened a wide Door, or the Introduction of *Prelacy*, in the Year 1661, and 1662.

I shall give a few Observations upon this; and 1st, It is observable, that the chief ground of their Protestation was the prelimiting *Presbyteries* in their choice of Members to the Assembly. 2^{ly}, These Protesters never separated from *Presbyteries* or Synods, but sat in them, notwithstanding publick Resolutioners were Members thereof, and oft the Majority.

jority, far less did they set up Separate Presbyteries. 3^{ly}, Neither did they, while they profess to be Enemies to Gross Scandalous Persons and to purge them out of the Church, lay as a Corner Stone of the Building, One, absolutely the most Scandalous, the other the most Cruel to the Poor and needy of any in the Church; which is proven as to the One, and as to the other was Notour (tho' Witnesses could not be had, being misled by Division, that they would not appear) as I have proven above. 4^{thly}, It is ridiculous in Mr. *Gilchrist* to adduce the Instance of the *Protesters* against whom Sentences were declared null, to prove that Sentences against him, and one or two more, will be null also. A disease will warrant cutting off a Finger, that will not warrant cutting the Body assunder. Now the *Protesters* were a very great Body of Ministers in the Church, tho' not the Plurality, beside their eminent Piety and Learning, in which the others were not inferior neither. Mr *Gilchrist* will storn that I allow not the same favour to a few, that I do to a great Number: But I shall labour to bring him to Reason; leading him by the Hand.

The 3^d Act 7. Sess. of Assembly, 1642. Statutes that all Non-communicants, *Papists* as well as others, shall be fined according to Act of Parliament, James 6. Part 16. Cap. 17. That is, the Earl 1000 Pound; the Lord 1000 Merks; Barons, 300 Pounds; Freeholders, 300 Merks; Yeomen 40 pounds, &c. The *Solemn League*, the Year after, swears to maintain the Discipline of the Church of Scotland, and so that Act is sworn to among the rest. Now, suppose three Parts of five to see the Evil of that Act, and give it over, and other two Parts keep to the *Covenant*; would he think these two Parts should be Censured? I trow not. Suppose that all the Church, except two or three, should Condemn that promiscuous Communicating (which was so with a Witness) and that two or three Ministers would keep it up in that promiscuous Fashion, against Acts of Assembly; did they deserve Censure? I suppose he will grant they did deserve it. Mr. *Gilchrist* by this Time will see that, tho' the *Protesters* had cast off Presbyteries and Synods, (which they did not) yet there was not the same Reason for Censuring them as for Censuring him. When Mr. *Gillespy* says, that the Church may be in such a Case that there may be had but two Church Officers to exercise Discipline, and yet their Acts be valid; I grant it: But Cases of Extremity are not to be urged for Precedents in Ordinary Cases: A Man that's starving, should he take Meat by force, when he can have it no other way, would Act according to the Law of Nature; yet he that does this without the greatest Extremity may be punished as a Robber: And Mr *Gillespy* never

ver said that in a Presbyterian Church, Orthodox in Doctrine, pure in Worship, only Complain'd of as to somethings in Discipline, or a mistake in Grammar, and the like : That a Gospel Minister may assume a Scandalous deposed Minister and some Elders and set up a Judicatory and judge an Affair depending before a constitute Presbytery, against which no such things can be alledged, as against Churches where, yet, our LORD allowed Communion : Mr. Gillespy never said this. But we need not his Suffrage : For it is undeniable, that had the Jewish Church turn'd Christian, they ought to have cast out all the impenitent Pharisees, and had sinned in neglecting it ; yet our LORD Authorises and Commands particular Persons not to divide, but to joyn with that Church which entertained the Pharisees, who were the leading Men in it.

Having now considered what he says on the head of his Oppression, first and last ; I return to page 12. Where he denies, that ever he made it his business to reprobate and vilify the Protestant Succession : Yet he owns, pag. 32, *That he could not approve the Successor, who probably would be an Enemy to Presbyterians, as it is in the Humble Pleadings.* Is not this to vilify him ? Does it not shew that he would willingly have hindered the Succession ? Was that a Time (when we were in such hazard of a Popish Pretender) to be jumbling People about the Protestant Successor ? And tho' he complains of injustice in omitting this in his Libel, what harm did that omission to him, since they had the Approbation of that Sentence under his hand before the Libel, what way will that represent him either more or less Jacobitish than he is ? And it's to be observed that in all his Papers, he never once insinuates he would refuse the Popish Pretender, did he take the Covenants. He says in that same page, *That the Covenant obliges these Nations to require it as a necessary Condition of their Kings, that they be Covenanters, &c. because they oblige us to extirpate Popery, Prelacy, and other Sects ; which was practised in K. Charles the 2d, his Coronation, who was a Protestant Successor, and Eldest Son to K. Charles 1st.*

I Ans. 1. That the Covenant obliges us to Extirpate these Errours, but by Lawful Methods : Our Fathers never thought, that tho' King Charles 1st. was both Prelarick and a bloody Persecutor, yea in Arms against them when the Covenant was sworn, that it was lawful to divest him of his Authority, which they swore to maintain, tho' not in any Thing sinful : And I make no doubt to say that tho' a Quaker, Socinian, &c. may be as bad a man, yet, a Persecuting Prelatist is a worse King than they, could they be Kings.

2. I *Ans.* That tho' at one time it may be Lawful to require a King to be a Covenanter, yet that at a time when a *Protestant* of such principles as he may be saved in them (as Mr. *Rutherford* says the *Lutherans* are) is the only visible Instrument of preserving this and all the Protestant Churches from imminent ruine; It's no lawful mean of extirpating Error to refuse him. One that, according to Mr. *Rutherford*, may be honoured (even while continuing in his Principles) to be a Child of God and have the Indwellings and Consolations of his Spirit, may be honoured to be our King, and to defend the Church of GOD from being swallowed up by Idolaters. Neither was King *William* a Covenanter, but communicated with the Church of *England*; yet, Mr. *Gilchrist* swore Allegiance to him, once or twice; and all that are not wilfully blinded, will Bless God for him and King *George*, as it was also the duty of all Covenanters to further the Accession both of the one & the other, to the Throne, by all lawful Means. Therefore, tho' the *Jurants* own, that neither our *Ruler* nor any other Man ought to be a *Lutheran*, or of the Communion of the Church of *England*, as Mr. *Gilchrist* falsely states it, near the end of page 23, yet such, in the Case mentioned above, may be admitted and owned as Kings; and being admitted, the *Covenant* warrands us even to swear to them. And a Successor being settled and sworn to, by the Representatives and Chocfers of him in a Nation, may be as little rejected as a King sworn to: And other persons may as lawfully swear to maintain that Successor (tho' *Lutheran*) in his Right, as the *Covenant* swore to maintain a bloody Prelatist in his Throne.

He affirms also, in page, 12, That *Jurants* maintain that a Protestant of any persuasion may be admitted a King; and thence he concludes, a *Socinian*, &c, may be King, according to the *Jurants*; of whom he speaks indefinitely, tho' I never knew a *Jurant* said so, nor I believe, can he Instance any. But because he may quibble upon the Oath, that if the *Jurants* do not maintain that Tenet, they should not swear to their Power to maintain the Succession of the Crown to the Family of Hanover being Protestants. I shall point out his mistake to him (tho' it's Mr. *Gilchrist*'s Interest not to charge all Tenets on People that may be drawn by Consequence from their Principles, as we saw already)

The Author of the *Protesters Vindicated*, his grand Argument cuts the Throat of his own Cause. He says, The Kings Oath of Coronation and that of the Subject's Allegiance in limited Kingdoms, are designed as Fences to the Constitution; Therefore the Subject's Oath of Allegiance must swear to the Maintainance of all the Laws. The direct contrary followes, where

where a King swears to two Churches, that he will protect them in their Principles; which includes that he shall never command them by Word or Action, to contradict their Principles, therefore to cause a Presbyterian, by Oath, approve the Church of *England*, is to cause him swear contrary to the Kings Oath of *Coronation*, and it splits the Constitution in Pieces. This being evident, I proceed to shew that a Presbyterian swearing to his Power to Maintain the *Succession* &c. to the Family of *Hanover* being Protestants, does not even in the Judgment of that Author, and of right Reason, excomm the Successor from a necessity of taking the *Coronation Oath* to the Church of *Scotland*. This is plain in it self, that a Presbyterian doing his part to bring the Family of *Hanover* to the Throne, does not hinder him to Exact of that Family, that they do their part in swearing the *Scots Oath of Coronation*, in the Sense it is made by the Parliament of *Scotland*. Now no Socinian or other Heretick can do that: Because the Oath obliges him to root out all Hereticks that shall be convict to be so by the true Church of God in this Realm; which true Church is declared by Law to be the Established Presbyterian Church. I add further, that abstract from Points purely Religious, a Socinian, Quaker or Anabaptist (I suppose he means the German Anabaptist) could not take the *Coronation Oath* neither in *England* nor *Scotland*, even as to Matters essential to all Government: The Quaker renounces all Magistracy, and if any be less Rigid, they fall in with the Socinians; who deny that the Magistrate can punish any, even Murderers, with Death, (See *Ostorad. Inst. Relig. Cap 28. Smalc. de Magistr. Civil. Disp. 6.*) And the German Anabaptists denied the lawfulness of any Oaths, and destroyed all Property.

He asserts also, pag. 13, That the *Furants* have Sworn King *George* out of *Lutheranism*; And he avers that by the Oath they Swear to Maintain the whole Acts of *Limitation*, or that King *George* should do it. The *Furants* have many times proved the contrary, and that they Swear to no more of these Acts than is express in the Oath: They have made it evident, that this is the Sense warranted by the *Covenants*, and all that ever Wrote: They have Challenged their Opposites to give one Instance where ever a Book cited an Act, and a Citation annexed as it's here (to Princess *Sophia*, &c.) extend further than the Citation; and could never obtain it, for all that hath been Written against the Oath. The Parliament also declares the *Furant's* meaning to be the true meaning; and that they were mistaken who thought the Oath contained any thing against the Principles of the Church of *Scotland*. We as much desire a Presbyterian King (and have Sworn nothing against our Kings turning such, as hath

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been evidenced) as the Church of England is for a *Prelatick*: It's God only can open a Door to this. But every rational Person may see, that to open a Door to the *Pretender* really, (tho' he had disclaimed him in Words by opposing King George's Right, would not have been opening a Door to a *Presbyterian* King. By what is said, it is plain, that Mr. *Gilchrist* did good Service to the *Jacobite* Cause, by comparing the *Lutherans* to *Quakers* and *Socinians*: Was that a Time to be making Such Comparisons, when the *Protestant* Succession was in the utmost hazard?

Mr. *Gilchrist*, in pag. 14, Says, that he Prayed for Ordinary, in publick, against the *Popish* Pretender, before King George's Accession to the Throne. I have heard many deny that; But I shall not controvert it, seeing he says it was Notour to the Congregation. He owns upon the Matter, that he never prayed for the Accession of the *Hanoverian* Family to the Throne, and *Illie* gives a deal of Reasons, why he did not Pray in these Words of the Act of Parliament, as if, forsooth, the *Presbytry* had charged him for that, whereas they charged him with not Praying for it at all: And had not others been more Active for King George than he, to get him to the Throne, Piety, and our famous Reformation, would have been but ill advanced by the *Pretender*.

In pag. 15. He arraigns the *Jurants* indefinitely, as if they were all ready to Swear Allegiance to the *Pretender* whenever he Conquered these Lands: Because he finds a *Jurant* or two saying so. I know there were many *Jurants* resolved never to Swear Allegiance to the *Pretender*, and that upon other accounts than the *Oath of Abjuration*. They look'd upon the Sense of the *Oath* to be, that they declared upon *Oath*, that they ow'd all their Allegiance to the *Queen*, and that they ow'd none to the *Pretender*; and that to the utmost of their Power they would oppose him, and assist the *Hanoverian* Family: But that if it should come to pass, that neither they could do more for that Family, nor it for them (both which GOD avert) that they had then fulfilled their *Oath*, tho' they had other Reasons not to Swear Allegiance to the *Pretender*: And they took the *Oath* in the most common Acceptation of the Words when they thus understood it. The Letter from *Hanover*, which he speaks of, was designed against these who were willing Voluntarily to alter the Succession, and actively to promote his Accession to the Throne, which as the Letter says truly, could not be done without the abominable *Stigma* of Perjury. However it seems two *Jurants*, or one at least, whose Words he cites, thought, that if the *Pretender* Conquered the Land, they might Swear Allegiance to him, and put their Neck under his Yoke; as GOD Commanded the *Jews* to do to the King of *Babylon*, and Live. Mr. *Gilchrist*

christ, contrary to common Sense, says, what could they do more to encourage the *Pretender*, except they had invited him to Invade us; and he leaves all sober and unbiassed Persons, and King George himself, in his last page, to judge. Be it so then; I Appeal to all judicious Christians in this Matter (passing these who say they will never submit to the *Pretender*) whether these who tell King George, if our Lives and Fortunes can preserve the *Succession* of the Crown to you, we will cheerfully lay them down for you, and do all that is in our Power, as our *Oath* obliges us: But if (which GOD forbid.) the *Pretender* wholly prevail, we will, tho' with regret, submit our Necks to his Yoke, as GOD allows, and will even by *Oath* confirm this: Or these who say, we will appear for neither you nor the *Pretender*, but will be Neutral: Or else, we will never receive King George, till he Renounce his Principles. I appeal to all Men, which of all these are the greatest Favourers of the *Pretender*, and Enemies to King George.

Mr. *Gilchrist*, in pag. 16. Gives Reasons why he thought there was Cause of keeping a Day of Humiliation; but none why he had it a little before the Thanksgiving Day for King George's happy Accession to the Throne. It's plain he designed it to affront the Day of Thanksgiving, else he would have taken a more convenient time. And tho' he says, he hath thanked GOD publicly, for defeating the *Pretender's* Desigus, yet he never insinuates that he has blest GOD for King George's Accession to the Throne, or for his Success: It appears plain enough, that he looks not on him as his Rightful King, but an Enemy, as well as the *Pretender*. The Scripture does not scruple to give the Name of Kings to Tyrants, they are Kings *de facto*; therefore if any hearing Mr. *Gilchrist* call King George his Majesty, think that he owns him as a Rightful King, let them but ask him this plain Question: Tho' there be many Limitations on King George, and also many Things wrong in the Conveyance of his Right, yet whether do you think his Right valid to the Throne, or not? If he speak without Craft and Dissimulation, it is plain he will answer, not: All he says, he prays for him, is no more but what he might Pray for one he does not own, upon the Account of *Papery* or the like; viz. That GOD may convict him, and make him an happy Instrument of Reformation.

I have shewed before, that the *Jurants* neither materially nor Intentionally Swore to the *Supremacy* and *Hierarchy*: And tho' they had (which is most false) yet their *Oath*, in that part of it which obliges them to assist King George, against the *Pretender*, would have been obligatory before GOD; And the awe and dread of God on that Ac-

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count: would have obliged them to appear against the Pretender: And I think the awe of a just and Holy God is some more than the Wind of the *Jurant's* Mouth, with which Mr. *Gilchrist* says, they thought they had blown away the Pretender: So that Mr. *Gilchrist* hath not Vindicated himself from using a prophane scoff in Preaching, which would better have befitted a *Jacobite* in a Tavern: Nor does the Assembly, 1648, their saying that the Association at that Time with Malignants, was the Joyning with a black Devil, to beat a white one, in the least Countenance him in his falshood and scoffing. I add that the Covenanters, tho' they, when they could, endeavoured to have a *Presbyterian* King; yet, when they could not, they were even doing with a *Prelatick* one; yea a persecuting one: And tho' there were many *Prelatick* Parliaments before the Year 1638, never is there a Word in any Sermons, Act of Assembly, or other Writings, nor the least Insinuation any ways, that the Covenanters thought them invalid; as to their Authority; tho' Prelacy had been abjured before.

His saying that the *Jurants* could not cut his Craig for shame, insinuates a base Calumny against them, and that of a thing never entered their thoughts, so far as I can Learn, and I know them as well as he, viz. Were it not for shame they would cut his Craig: neither did I ever hear that they desire his Banishment, tho' no doubt they would have the Kirk and Manse of *Dunscore* evacuated of a *Deposed* Minister; which is nothing but what he and his Party would do, were they in their Places. And their Cause being just they've the *Confession of Faith* for them, Chap. 20. §. 4. It's of the same kidney, what he says Page 36, That they threatned revenge on him, by any in Scotland, that Scotland, nay Europe should not hold him, that they would transport him among the Heathens all which are false. Yea, he pretendeth that at first they were resolved for his Life: for he says at last they condescend to spare his Life. He hath a True and Jealous GOD to Answer to for these things, who will not be trifled with, when his Time Comes. His guilt is fearfully aggravated, that in the very Time he is Acting Malice to the Height, he says, he forgives them all these things. It's much, (*Good Man,*) that he will forgive them the Injuries he himself does them.

When he Objects that the *Jurants* hold, that the Gross Uncleanness of the Sons of *El* was no Ground sufficient to separate from the Worship of GOD in *Shiloh*. He does not tell that Mr. *Durham* on Scandal declares himself, three or four Times, to be of that Opinion. However he knows, that by this he gains upon the Minds of simple People, and strives to

to work them to fury, as if the Jurants maintained Tenets horrible and unheard of among Honest Men. But I've prov'd by Scripture at large that in a Church where there were at least as bad as *Eli's* Sons, we have our LORD's Authority for Joyning. Let Mr. *Gilchrist* try his Skill with these Scriptures, they will be (as the Church) a burdensome Stone; So in this the Reproach cast on the Jurants evidently falls upon Christ. He and they will bear it together. Now tho' the Jurants should not urge the full Condescendency in this Point, which the Scripture Warrants; yet they will be in no Hazard. If it was not duty to desert the Church where *Eli's* Sons officiated, or the *Scribes* and *Pharisees*, whose wickedness was indeed terrible; far less where honest Ministers (that study to live; yea many of them, I hope, do live with GOD) fail in a Point of Grammar; must they be Left. These Ministers are far from allowing any to be in their Society, who are guilty of Immorality. So that he had no Ground to say, (as some of his Hearers reported) whom shall we joyn with? Them, that are guilty of uncleanness at the second Bell. But I must tell him, to be guilty of Perjury in the Pulpit, as is Proven against Mr. *Taylor*, with whom he Joyns, is as bad as being Guilty of Uncleanness at the second Bell: And I believe none will doubt but Mr. *Durham*, who joyns with the Jurants in this, was a worthier Man and Minister than either of them.

It's hard to think he speaks according to his Conscience, when he says; the *Non-jurants* by joyning, have materially approv'd the Oath. For suppose they understand their Bibles well and live and Preach suitably, what if they understand not the Oath, whether it's meaning be good or bad, will this be a Great Sin and Scandal? It is a peice of madness to say it is; yet they must joyn with the *Jurants* except thy be positive they've done ill: Yea suppose them convinced, that the Oath had a bad meaning (which yet it had not) Except they be convinced also, upon sure Grounds, that the *Jurants* saw this bad meaning, and took it in the bad meaning, it's evident their bearing with them, is no approbation of the Oath, nor do they thereby oblige themselves to take it; and it's evident enough, that a Reformer who would put down a Church wherein are great Numbers, as Orthodox and much better Men than himself, and that would set up another, hath need of more Sense than Mr. *Gilchrist* expresses.

He says, in pag. 20. That Mr. *Taylor's* Deposition was Tyrannical, but he hath never yet published the Grounds of it. And it is plain; if Mr. *Taylor* hath not been found worthy of Deposition, he may also publish

a *Manifesto*, forbidding all Dissenters to believe that a Dividing Minister can be convicted by Witnesses of any Scandal.

Mr. *Gilchrist* owns his many Irregularities in baptizing and Marrying, tho' there be one or two Misinformations: But Mr. *Gilchrist* thinks all these accusations to be Commendations.

It's known what Solemn Engagements he came under before GOD, and I've shew'd upon what frivolous Reasons he hath broken them, and if he think he never obliged himself to such a Church as it is now, when he reckons with GOD for his Treachery, he will find another thing. It will not be amiss to shew the Difference betwixt the *Jurant's* Fault, if they had mistaken the meaning of the Oath, and Mr *Gilchrist's* breaking his Vows, without sufficient Cause. The Strife about the first is a strife of Words which the Apostle condemns. 1. *Tim*, 6. 4. As Right Reason also does. They erre only thro' a mistake in Grammar. Mr. *Gilchrist* leaving a Church, because he thinks Things Ground of Separation which the Scripture thinks not, he errs in Point of Religion, and so the breach of his Vows is indeed Material Perjurie, but not intentional, if he do not know himself Wrong.

I cannot but take notice with what a Triumphant Air he speaks of the Parishes of *Hollywood* and *Glaincairn*, their not having the face of a Session for several Years; But had he seriously reflected upon his sinful Accession thereto, he would have either past that over, or expressed himself in other Terms, and when God opens his Eyes and awakens his Conscience, to see and feel the horribleness of his Guilt in this particular, his proud Crest will fall: It is known that these Parishes were as Regular and Orderly as their Neighbours, until such Time as he fell into his Divisive Courses, first by refusing to keep Fasts and Thanksgivings, and then by his Total Separation; and he hath the Blood of many hundreds of Souls in these Paroches, who are perishing in their Ignorance and delusions, to Answer unto God for. The Reverend Ministers of these Paroches, have the Testimony of their own People (even of these whom Mr. *Gilchrist* hath so fatally deluded) and of all that know them for their Sober Walk, Diligence and all Ministerial Abilities; and I hope their dutiful Submission to the Holy will of God, their gracious improvement of this sad dispensation, with their steady Perseverance in their Ministerial Work, shall at last (thro' the Mercy of God and Potent intercession of a Glorious Mediator, who keeps the Stars in his Right Hand, and walks in the midst of the Golden Candlesticks) regain them the Affections of their misled People, & so their Opportunities of Usefullness, when he and his

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matick Associates shall be thrown by, as Vessels wherein there is no Pleasure,

I am not for stretching too far his Slackness in Discipline with these Adulterers, *page 13*, yet his Account of that Matter is both so artful and lame, and (as I am informed by these who know the Affair best) is stuffed with so many Fallhoods in matter of fact, that convinces me of his supine Negligence. But, passing all these at the Time;

I shall confine my self to his own Account of the Story, from which it plainly appears that he has been negligent enough in that Matter. The Minister of *Glencairn* hath caused both the Man and Woman appear nine times in his Congregation, Mr. *Gilchrist* hath not had the Woman appearing at all, and the Man only once. If he say the Woman's Distemper hindered him. *I Ans.* In all their appearances at *Glencairn* there was not the least Symptome of her Distemper, and if it had been so, that she had been sometimes Distempered, that needed not hinder her appearance in her lucid Intervals, especially (as he acknowledges) when she came to him and desired to be entered on her satisfaction, and other people from *Glencairn* (of his own Faction) informed him, what Scandal his negligence herein gave; but supposing him innocent with respect to the Woman, what hindered him to keep the Man in course of his Satisfaction? He was not Subject to any fits of Distraction. O! but says he, Adultery is Cognoscible only by a Presbytry. Well, be it so, if Mr. *Gilchrist* would not apply to the Presbytry of *Drumfræe* or *Penpont*, he might have tabled it before the *Sham-Presbyteries* at *Morton*, *Dunfermline*, or *Sanguhair*: I am sure they meddled with Matters of a higher Nature. In a Word, it's very plain, that until he understood, that Exception was taken at his slackness, he never meddled with it: He had other Work to do, a Church to pull down and his Brethren to defame, and that took him up.

He says, *pag. 30.* That the Presbytery hath it not legally proven that the Protestation read at the Kirk-door, Aprile, 1715, is his. *Ans.* They had both an Instrument under the Notar's hand, wherein he took Instruments, and they had the principal, signed by himself and many others, produced before them; they think that this is very sufficient for proof. But it's evident that neither hand write before a Notar and Witnesses, nor deposing Witnesses, will be probative against a dividing Minister.

In *Page 31*, he complains of Mr. *Robison*, Minister of *Tinwald*, That he asserted him to his Session, as forging and writing that Bond, with his own hand, in the Winter before the Process was raised. To which it's answered, that the Charge, as here laid down is most false: He never, to his remem-

brance, spoke of that affair in a constitute Session; nor did he ever speak of forging the Bond, or writing it with his own Hand. He owns that the Story beginning then to be talked of in the Country, some of his Elders, before the Session was Constitute, asking him anent it; he told them that he was informed by Persons of Credit and Reputation, that Mr. *Gilchrist* had got his Name into that Bond, without the Womans Knowledge and Consent, and had taken undue Methods to obtain to himself that 500 Merks, from the simple Woman, after he had got a piece of Ground from her, worth 24 Pounds a Year. This he owns he told them, not only with seeming, but real regret, that a Minister of the Gospel, with whom he had lived for many Years, in very entire friendship, should allow himself in such base and sordid actings; tho' withall he had reason to have inward Satisfaction, and to adore the Divine Providence, that was bringing to light the vile Practices of a turbulent *Schismatick*.

As to what he says of the same Mr. *Robison*, that he falsely charges Mr. *Rutherford* with a gross absurd Errour. It is answered that the Memory of Mr. *Rutherford* is as Precious with Mr. *Robison* as with any *Separatist* in the Kingdom, tho' he will not swallow down every Thing which that Holy Man, or any other Eminent Saint and Servant of God hath Wrote, without searching the Scriptures whether these Things be so: And he is not of such a narrow Spirit as to think that, a Minister's differing from others in a point of Doctrine; if it be not Fundamental, (let be in point of Grammar) derogates from his Holiness or hazards his Salvation; or in the least warrands Separation from him: That he hath not falsely charged Mr. *Rutherford*, will appear to any that reads The *Answer to the Protesters Vindicated*: And if the Memory of the learned and Holy *Rutherford* suffer with any Person upon this Account, it's much owing to the Malice and Ignorance of that Author which has occasioned the reviving and furthe ripping up of that Matter, not to reflect upon Mr. *Rutherford*, but to vindicate the Ministers of this Church, in keeping Union and Communion together, notwithstanding of their differing in far less matters. How he comes to charge the whole Presbytery with what that Author wrote, I know not: It seems he looks upon it as the common Deed of the Presbytery, thereby to gain himself and his fellows the more honour in refuting it. But this is most false, few of them knew any thing of it till it was written, nor saw it till it was printed. He will probably alledge the same Thing of this Answer to his Vindication: but I assure him they know no more of it than he does: Therefore, if any thing unsuitable be found in it, the Presbytery is no ways chargeable therewith. He

He comes, *page 32*, to vent as notorious a Calumny as ever was vented in Scotland, without Exception: He say, *The Commissioners of the Assembly at Penpont, July, 1714, declared the Grievances, in the first Part of The Humble Pleadings, to be their Grievances.* Here it's evident, he affirms, that the Commissioners agreed with the Dissenters about the Grievances. If it be so, what came they there about? It is one of the Grievances that *Non-jurants* join with *Jurants*: Did the Commissioners go into that? Did they declare their own *Jurant* Moderator Scandalous, as the Grievances do, and the Dissenters did at *Penpont*? Did Mr. Hog, and the rest (for he excepts none of them) grant that it's a Grievance when Ministers keep *Fasts* and *Thanksgivings* appointed by the Magistrate; a Thing they still practise, and Mr. Hog before, had told them at *Sanquhair*, that tho' they would yield much to Mr. *Hepburn*, yet not in Principle, as the keeping of these Solemnities was to them, and in which they had all the Reformed Churches for Examples: Did the Ministers who generally had taken the *Oath of Allegiance*, as well as *Lamington* and Colonel *Eskine*, declare that they thought that a Grievance: Again did either the Ministers, or even Colonel *Eskine*, who appeared so much for King George His Succession, as well as since his Accession to the Throne, declare him an Enemy to the Presbyterians, whose Succession he could not approve, as the Grievances do? O matchless Impudence! Finally, did not the main current of their Arguments run, that the Sense in which the *Jurants* took the *Oath* was good; and consequently they approved King George His Succession. It is impossible Mr. *Gilchrist* can be ignorant of this, which for several Days was so oft repeated. Who is it now, *That bend their Tongue like a Bow for Lies.*

He sinks again, *pag. 33*, Below the Dignity of a Reformer; when he says, *It is remarkable that the Presbytery in their Libel say, he reflected on the Protestant Succession in Sermon, and yet in their Sentence they say, it was after Sermon, and before pronouncing the Blessing, which last the Witnesses Deponed.* However it was the Day Libelled. It's being in the time of Sermon, was not that wherein the stress lay, more than it's being in a set Speech after it. All that are acquainted with Courts Ecclesiastical or Criminal, know that it's usual that some Circumstances are Libelled, which when the stress of the Thing depends not upon, are far from invalidating either Libel or Probation. The Witnesses Depone, that to the Apprehension of his Hearers, he vilified the *Protestant Successor*. Any Body sees, what they mean, *viz.* That he did so to their apprehension, and others they spoke with, declared themselves so. Yet he Exclaims at this,

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It is a very usual way of speaking, and never misunderstood, for one to say, I thought so, and others were of the same Sentiments with me, that is, they declared themselves to be so. However he is designing to carry on his main Work, even by these Trifles: But it will be long before such a Trifler (who both as it were Catches at Flies, and also misses them) make a Glorious Church.

He comes, *pag. 34.* to a most gross Misrepresentation. He tells us, that the *Furants* grant, that where Scandals are Gross and Notour, that they cannot be got redressed in an orderly way, they are Ground of Separation. This is taken from the *Oath of Abjuration*, no Ground of Separation *pag. 10.* where both that Author and Mr. Hog whom he cites, add this concerning Scandals Notour and Grievous being Ground of Separation, that it is not to be understood concerning Matters, which may remain under Debate among them that sincerely fear the Lord, and own the received Discipline and Doctrine of the Church, nor to be extended to these, who because of Difficulty, or other prudential Considerations tolerate Evils, which may be reputed Gross and Manifest; and he instances in the Churches of *Corinth* and *Asia*, where were many great and crying Enormities suffered, and yet no Separation allowed. Thus Mr. Hog Writes, and the *Furant* approves thereof: But is there greater disingenuity and Falshood, than for Mr. *Gilchrist* to suppress this, and to report the other part, when both were evidently before his Eyes. These are the ways of our Reformers, to rear up their Church, if they be honest, let the Reader judge.

He goes on *pag. 34.* to accuse the Church of Schism, Because (says he) contrary to the *Covenant*, they incorporate with these against whom the *Covenant* was made, and so make defection to the contrary part, and are guilty of detestable Neutrality. It may very well suffice to tell him, that the Apostles who, by our Lord's Appointment, joined with the *Jewish* Church in most solemn Ordinances, did not think they did any thing contrary to their Duty, or were detestably indifferent; and we might lay Mrs. Robert Blair, David Dickson, Mr. Word, &c. against Mrs. Rutherford, Gillespie, Cant, &c. But I add,

I. That they are not even indifferent and Lukewarm, who contend against the Evils Sworn against in the *Covenant*, in the ways that are most likely to prevail. The most hot and rigid Methods are not always the most Successful, as the Church of Scotland hath found to her Experience, within these few Years. And the *Furants* are Conscious to themselves, that they are as Earnest for defending *Presbyterian Government*, together with our Holy Doctrine and Worship, and to Exercise Discipline

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to the best advantage, and to promote the Power of Godliness and oppose Errour, as Mr. *Gilchrist*. If they mistake and think Moderation proper when Rigor were best, that will not make them Lukewarm, tho' I believe they are better Judges than he.

II. I ask Mr. *Gilchrist*, when he joined with the Church in all Things, and even in Fasts and Thanksgivings, did he make Defection to *Malignity*, or was he deservably Lukewarm? It he was so, he hath Reason to be humbled for it. But tho' he were, it will not militate against these whole Moderation proceeds from true Zeal, and neither from Defection nor Lukewarmness.

III. I ask him, was he guilty of *Perjury*, at least materially (to use his own Term) when he Swore the Allegiance? Did he Abjure the Covenants? Was he a Schismatick, did he deserve Excommunication, according to the *Assemblies*, 1648, and 1649? It will be to no Purpose, to tell the Grievances are greater now than when he joined: For we were then under a King that Communicated with the Church of England, that allowed *Civats*, that Swore Allegiance to him, to keep their Churches in Scotland, was Confederated with *Papists* Abroad, Had a Parliament, wherein all were admitted that would Qualify, and wherein many were as *Prelat-ick* and worse Men, than the *English* Bishops, not to speak of the many other Grievances Mr. *Hepburn* had in these Days. So that any Difference in degrees betwixt Mr. *Gilchrist* then, and Ministers now, will not hinder him to be Excommunicable, if the *Furants* be so now. However, let Mr. *Gilchrist* Answer Yes, or No, to the Question, and then make what defence he will.

Mr. *Gilchrist* aggravates the Matter of the *Incorporating Union* with England, upon all Occasions: He thinks, that owning King George's Right, is a going into the *Union*, because to secure the Succession to Him, it was made. I shall not now insist upon this Matter: It is fully cleared in the forecited Book, *MENE TEKEL*, to which I refer the Reader: Only I would ask Mr. *Gilchrist* two short Questions, not to irritate the Government, which has born with many such Things in Dissenters; but to undeceive People, by shewing himself in his own Colours. (1.) Will not his Conscience allow him to have the same Respect, at least, to King GEORGE's Right, granted by the *Union*, that he will have to a Marriage made betwixt two Parties, by a *Papish* Priest, after the Rites of the *Romish* Church; which yet he will own to be valid? (2.) I ask him, Does he not think His being the next *Protestant* Heir, with the Consent of all the true *Protestant* Part of the Nation, makes him a Lawful King?

In Page 36, he brings together a Heap of Falshoods: That Mr. *Vetch* did plead against his Deposition, That some went and left the *Presbytery*, and others stayed from it on Design. All is false: Mr. *Vetch* never spoke a Word against it; nor, as he declares, had ever a Thought of any such Thing; None left the *Presbytery*, nor stayed away upon Design, that ever I hear'd of: His Deposition was very unanimous, not one contrary Vote, and but one *non liquet* in the whole *Presbytery*. They did invoke God (which he calls a mocking of God, how profanely, let the Reader judge) both for Direction in their Sentence and Success to it: And they do, in Faith, expect his Blessing to his own ordinance, as they will also do to his Excommunication, which will be no less Just.

He mistakes also when he says, Colonel *Strachan* was Excommunicated, for his being a *Protestant*: It was for alledged Conspiring with the *English* against his Country, as his Brother in Law told a Minister in this *Presbytery*. What the Pro-

bation was I know not; but he denied it, and if he was innocent, it could not hinder him to be taken in, by the Lord.

Had Mr. Melarum and others foreseen, that the Churches Lenity, would be not only turned basely as an Argument against her, as hath sometimes been done even in Print, but also Encourages Scandalous and contentious Persons to Separate, yea, and set up a Presbytery, and offer to Cancel and abrogate Sentences, past by the Judicatories of the Church: It is like, they would have thought that a greater Inconveniency (for certainly it is so) than a report in Foreign Churches, that we had an Excommunicate Person so Contumacious, as to Baptize, &c. after that terrible Sentence, tho' that be lamentable enough. When he would insinuate that there is no fear of him and his Colleague's Licensing Probationers: I must tell him, that the Author of the *Protesters Vindicated*, who is said sometimes to be Clerk to their sham-Presbytery, and who, it may be presumed, knows their Mind, and did not Print his Book without Mr. Gilchrist's allowance, gives this as the sole Reason, why dissenting Students, set not up for Ministers at their own Hands, because there are honest Ministers in Scotland (meaning plainly Mr. Gilchrist and his Associates) from whom they may receive Ordination.

We grant to him, that Ministers may fall away from a right Course and become unfavoury, and are hardly recoverable; But he should apply this to Mr. Taylor and himself; and I'm sure the perverse taste of People, that relishes them, for all their Scandals and Divisions, is a Judgment from the LORD on them, which we bemoan: If Scripture and Reason might prevail, against Pride and humour, they would, repent of their Courses, from what is said: But that they will not do, without the assistance of the Spirit, which we pray for to them, with Submission to the will of GOD, however he determine.

Mr. Gilchrist, Pag. 39, 40, 41, 42. Endeavours to prove that no Submission is due to the Sentences of Church Judicatories, unless they be Just, and according to the Word of GOD. The Judicious Reader will by this Time be able to Form a Judgment anent the Justice of the Sentences passed against him and his fellow Shift-matics: But granting the Sentence be unjust (as it's far from being so) yet it were easy to prove that it's his duty to submit thereto, and that it is his great Sin to counteract the same. But this being most clearly and fully evinced in the Answer to the *Protesters vindicated*, I must refer the Reader thereto. See *Mene Tekel* Part I, from Pag. 91, to the End.

He tells us that it was, always reckoned hard, when there was a stated Separation, and that by a Body of People from a Church, to suspend and Depose Ministers: would he but say, that it is always unjust, I should prove, that he renounces his own Principles; but he only calls it hard: I must tell him, that it's an harder thing, to encourage others to Divide the Church, (which our LORD says is the way to bring it to desolation) and to breed a far greater Body of Dividers, by forbearing Censure, then to Censure a few Ministers, to preserve the whole: And seeing Division and renting a Church against the Scripture, is a great Scandal, it may be Censured as such.

In Pag. 44. He tells us that a Story is spread of him, That he hindred the West Country Men from coming to assist Drumfries, in the Time of the Rebellion. I never heard that Story, but in his Vindication, therefore shall say nothing of it: Only I must observe, that when he declares the utmost of his Loyalty, it's no more, but that he did advise them to come to Nithsdale, and join their Friends; tho' he was not for their going to Annandale, below Drumfries, in time of such danger from

the
communication, his case will be found beyond Exception. And let People be as

the Enemy. I would ask him some Questions on this Head and crave his Answer.
Query 1st. Are not these Friends, he would have had the West Country Men to joyn, those that Separate from the Church, in opposition to these that hear the Ministers and appeared for King George at *Drumfries*?

Query 2d. What means he, by his being willing that they should make appearance against the Enemy, suitable to their Principles? Was it not that they would not joyn with these at *Drumfries*, tho' Protestant Presbyterians in the main, many of them, and many that fear GOD, tho' not in all things agreeing with Mr. *Gilchrist*.

Query 3d. Did he not dissuade some of his Parishoners from coming to *Drumfries*, and desired them to go to *Morton Muir*, when *Drumfries* was threatened by the Enemy, who were expected there? and did not they refuse to comply with him, but went to *Drumfries*, by the influence of *Craigdarroch*, *Sundawell* and others, who would not remove to a distance, and see their Brethrens Threats cut, without relieving them?

Query 4th. Seing the Dissenters durst not face the Enemy in *Annandale*, were they not as unfit to do it in *Nithsdale*, since they would not joyn with these at *Drumfries*? And so would not their Appearance in Arms, have been a meer Appearance?

Query 5th. Tho' many of the Dissenters, came to the side of the Water opposite to *Drumfries*, and impudently called that the place of greatest danger, when at the Time the greatest Danger was expected, the Water was impassable: And had it been passable, they had fair Opportunity to take their Heels; And as Mr. *Gilchrist* came not to hazard his Person, which he is so afraid to venture, even where there is no danger, does he not know, that it was the profest Principle of many of these Dissenters, that they would not enter *Drumfries*, had the Enemy come, And that they would have pleaded their Principle as their Defence, tho' they had let all in *Drumfries* be killed to the last Man, when their Assistance could have relieved them? He cannot deny any of these if he will speak Truth: And I must say, that many of that Party, are Guilty in the sight of GOD, of the Blood of these in *Drumfries*, as if they had been killed. Mr. *Gilchrist* shews plainly enough, and their Carriage at *Drumfries* shewed, that they would have let the Enemy destroy these in the Town, rather than have assisted them, which I'm sure would no ways have tended to get us a Covenanted King, and hopeful reformation: Such a Barbarous Mean was never sanctified of GOD to bring such things about.

The Paroches Paper of adherence to him, contains nothing but what hath been already answered. They are to be Pitied who are so misled. Several of them have been many time offended at his Injustice, and other sinfull and fordid Practices, which they now Conceal, and love him for that which should make them reject him, his Divisiveness upon so frivolous pretences. And tho' we are not to flatter them, yet we are sensible these were in their Duty, who appeared in Arms at *Drumfries* for King George, tho' Mr. *Gilchrist* gave them no Encouragement, and he with his rigid Followers would have left them to be destroyed by the Rebels had they been able, and had not been diverted another way: So, no thanks to him that ever any of them returned to *Dunscrope*, tho' he must own that it had been Murder in the Rebels; and King George's Adherents had just Right to defend their Lives, yet he would have given them no Assistance, tho' GOD called them to defend their Lives, and calls in his Word to assist these, who are ready to be slain.

Upon the whole it's evident, that Mr. *Gilchrist* is justly Deposed. and that he is doubly guilty in preaching, &c. after Deposition, and that if he do so, after Excommunication, his Case will be fearful beyond Expression: And let People be as obli-

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obstinate as they will to support him, GOD in his own Time will make his Plagues Wonderful, when he Punishes him for his Oppression and Cruelty, for his direct breach of solemn Vows, for his Pride and Malice, for his encouraging another Scandalous Deposed Minister, and for despising the Censures of the Church, and throwing himself into the Hands of Satan, rather than Repent.

As to Mr. *Riddoch*, I've no acquaintance with him, nor have I enquired what his Carriage hath been. I wish he had Carried so, as severals of these who had given him Testimonials, might not had Cause to be ashamed of him. As to his Testimonials, I make little account of them: It's known that many have come from Ireland clothed with such, who yet have been very undeserving. It is easy for subtle designing Persons, to impose upon very good Men. The Infamous *Tollands*, was not behind Mr. *Riddoch* in ample Testimonials. I doubt not but he hath oft heard Jurant Ministers in Ireland, and it is plain from himself, he could have born with this Church for all the Grievances pretended against it, (yea and taken on solemn Vows to it) except the Oath, which is the least of all, yea none at all: Yet now, according to him (if he be the Author of the *Protesters Vindicated*) they are all and every one of them Ground of Separation. He was disoblighd when his Licence was refused him, by the Presbytery of *Stranrawer*, and if his pick and resentment had driven him to a good way, (which it hath not) the spring of his Reformation would not have been Justifiable. As to the Suspicion of his being a *Jesuite*, I know little about it. Indeed his Spitefull Opposition (under the Mask of a strict *Presbyterian*) not only to the Church of Scotland, but to the Protestant Succession, may give rational Persons just Ground of Suspicion, that he is either a *Jesuite* or a Tool to a Jesuitical or *Jacobitish* Party. I must add, that Mr. *Hepburn's* People finding that (by denying King *George's* Authority to be Valid, and affirming, that it was contrary to Covenanted Principles to pay Allegiance to him) he did endeavour to seduce them from their Principle about the Magistrate, which all along distinguished them from the wilder sort of Dissenters, made them suspect him for a *Jesuite*, and some of them reported that one of the Societies, had written a Letter declaring this to him. Whether such a Letter was written, I know not, but I can instruct, that some of that Party asserted so, to a Minister in the Presbytery of *Penpont*: And they were the first that I heard venting such a Suspicion anent him. Others of them in whose Families he resided for some Days, and performed Family Worship, declared, that tho' he was busie in reading and Writing, they never knew him bow a Knee in secret.

E R R A T A

THe Reader is desired to excuse the Want of a Preface to the Second Part, as was promised in that to the First, which was occasioned through want of Time: The Press not being able to perfect all against the Time designed. He is also desired to amend these, or other little Escapes.

Page, 10. line 34. for *in*, read *it*. P. 13. l. 12. for *Jacob*, r. *Isaac*. P. 59. l. 21. r. possibly. P. 73. l. 22. after *Scotland*, r. *and*. P. 93. l. 14. after *Ministers*, r. *and*. P. 106. l. 22. after *to*, r. (.) Part. 2d. P. 5. l. 13. for *from*, r. for P. 10. l. 19. d. of. P. 1. l. 12. r. *Effenius*. P. 15. l. 22. for *that*, r. *than*. Ibid. dele *now*. P. 17. l. 32. for *they*, r. *the*. P. 24. l. 3. before *plain*, r. *not*. Ib. after *the fault is*, d. *not*. P. 25. l. 11. after *Condescendencie*, d. *and be bone of his bone and flesh of his flesh*. P. 44. l. 18. for *admitting*, r. *dimitting*. Ib. for *when*, r. *than*. l. 20. for *then*, r. *when*. P. 65. l. 29. for *with*, r. *in*. Ib. for *follows*, r. *flows*. P. 67. l. 1. r. *comes*. P. 83. l. 31. read *foment*.



Jeany was a most pious and noble lady she was a great friend to the
D^{ch} of Suffolk when she was an obscure place true enough she by her
merits and piety was in place that she was a great friend to the
of our noble lord for her and if you will read that she was a great friend to the
ability do not make her with the noble lord of Suffolk was a plain good people
D^{ch} of Suffolk to much danger of losing his life any more as she was a great friend to the
John & she was a great friend to the Duke of Suffolk and she was a great friend to the
of the Duke of Suffolk she was a great friend to the Duke of Suffolk and she was a great friend to the
it. observe it would be by the Duke of Suffolk she was a great friend to the Duke of Suffolk
So hardly she was a great friend to the Duke of Suffolk she was a great friend to the Duke of Suffolk
and she was a great friend to the Duke of Suffolk she was a great friend to the Duke of Suffolk
a man to love such of his relations as are truly good observe also that the Duke of Suffolk
are hard to get by a false face and they are hard to get by a false face and they are hard to get by a false face
of Kingdom of York and further of the Duke of Suffolk she was a great friend to the Duke of Suffolk
but she was a great friend to the Duke of Suffolk she was a great friend to the Duke of Suffolk
she was a great friend to the Duke of Suffolk she was a great friend to the Duke of Suffolk
of God observe of the Duke of Suffolk she was a great friend to the Duke of Suffolk
that is a great friend to the Duke of Suffolk she was a great friend to the Duke of Suffolk
believe.

Richard Whipp Book 1793
Separation weighed and found
wanting

Richard Whippers

Book Black

Sep 3th 1819



Lancashire

Separation Weighed and found

Wanting.

John Whippers
Hand

793
1

Richard Whipple Book 1797

Sarah Whipple

Richard Whipple's

Book 1819

Richard and Sarah

Whipple's Book

th
June 23, 1819
